

THE  
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**FINANCIAL OUTLOOK.**—The contributions for eleven months aggregate: From Donations, \$287,674.33; From Legacies, \$66,878.98; Total, \$354,553.31. In order to meet that part of the appropriations for the year, for which provision must be made from the regular contributions and legacies, we need to receive at least \$85,000 during the month of August. Of this amount we must look for about \$75,000 from the donations of churches and individuals. This will require only about \$8,000 in advance of the average donations during the month of August for several years, with the exception of last year when there was a decline of over \$26,000 below this average. We have no reason to anticipate another such unfortunate decline the present year. The indications of the first eleven months are all against it. We only desire that churches and individuals contributing to the Board will make sure that their donations are forwarded to the treasurer before the financial year closes, *his books being kept open for this purpose until after the first Sunday in September.* During these last days we are accustomed to look for the final ingathering from churches which have not previously sent their full donations for the year, also for the regular or special gifts of some of our largest donors, and for the personal thank-offerings of many who desire thus to express their individual consecration to the great missionary work. All these contributions are imperatively needed that we may honorably meet our obligations and successfully close the year. May God's blessing rest upon every giver, and accompany every gift!

ATTENTION is called to the notice, upon the last page of the cover, of the Annual Meeting to be held at Lowell, Mass., commencing October 5, at 3 P. M. We learn that the committees appointed for the purpose are making admirable arrangements for the entertainment of the large number of guests expected. The hall where the meeting is to be held can accommodate an audience of nearly 3,000, so that the enthusiasm of a great assembly may be anticipated. Let the meeting be preceded and accompanied by special prayer for the presence and guidance of the Divine Spirit.

ON the day on which the "Morning Star" sailed from Honolulu on her eighth trip to Micronesia, three vessels left the same port in quest of laborers, expecting to find them among the Micronesian Islands. A fourth vessel was soon to follow. These labor ships are effecting great changes in the population of many islands in Polynesia.

THE *Monthly Record* of the Royal Geographical Society reports that eleven Jesuit missionaries, who left England last January to form a mission in Central South Africa, had settled in Lobengule's kingdom, with the permission of the king. Another Jesuit expedition is reported as to leave Gubuluwayo in May last, on a visit to king Umzila. It is to be hoped that our missionaries now on their way to Umzila's kingdom may not find themselves forestalled by these Jesuits.

IT is with deep sorrow that we have received tidings by ocean-cable that Rev. Justin W. Parsons, our faithful missionary at Nicomedia, Western Turkey, has fallen by the hand of assassins. The only particulars yet received are that his murderers have been arrested and have confessed their crime. The letter from Mr. Parsons given in this number of the *Herald* indicates the unsettled state of society in the region where he was laboring, and also shows the courage and devotion of this servant of Christ in the midst of manifold perils. It is now many years since a missionary of the Board met his death by violence. May it be long before there shall be need of chronicling another similar event.

THE Directors of the London Missionary Society, on the receipt of the intelligence of the death of Rev. Dr. Anderson, gave expression to their sense of the worth of the late secretary, and the value of his services. In the resolutions, kindly transmitted to the officers of the American Board, they say: "Of his broad-hearted Christian sympathy the directors of this society have had many proofs, the influence of which they have often felt, and to which they now bear grateful and affectionate testimony. In the results of his long continued official work, in the instructive and stimulating missionary literature which was the product of his long experience, wide knowledge, and busy pen, and in his varied and indirect influence on outside and distant missionary circles, he still lives a power for good, and though dead yet speaks for man's blessing and the Divine honor."

A SPRIGHTLY paper claiming the largest circulation of any New England daily says, in a recent number, that "the average cost of a heathen convert was some time ago estimated at \$50,000." This estimate must have been made at least as long ago as the Dark Ages. It is just as near the truth as it would be to say that the price of a copy of the aforesaid daily was a little over five dollars instead of two cents. Each statement is only two hundred and fifty times too large. The wonder is that it had not occurred to the writer who made this "estimate" that the *three thousand million dollars* it would require to secure the sixty thousand converts of 1878 in Southern India was a pretty large sum for the churches to raise in one year, besides all they expended in other parts of the world. If the number added this year to the mission churches of the American Board should equal those of last year, we shall, according to this vivacious statistician, need a hundred million dollars at once. We shall be glad to receive this sum, but shall be thankful if the treasurer can report somewhat over a half million. If the narrow conception of the work of missions be adopted, and the whole outlay be reckoned as devoted to making converts, ignoring the preparatory and educational work which looks to the future, then, according to the experience of the American Board, the cost of each convert has been, on the average, not far from \$200.

IT may be well to recall attention to the fact that after \$166,000, or more than one sixth of the entire Otis legacy, had been taken to supply the deficiency in the receipts of the year 1878-79, the Board, at its last annual meeting, determined to rely for the future on current receipts for current expenses, and to devote the remainder of the Otis legacy to the enlargement of evangelistic and educational work, and to the establishment of new missions, especially in Africa, looking confidently to the churches for that continued increase of contributions which such enlargement must require. During the past year these expectations have so far been fulfilled that, should the month of August yield something over \$85,000, the ordinary expenditures will be met by the ordinary receipts, and the Prudential Committee will have the privilege of reporting that the Otis legacy has not only not paralyzed, but has actually stimulated the benevolence of the churches, by opening before them still wider fields, and greater possibilities of success. But for this purpose it is essential that this month of August should not fall short of its predecessors, and that not less than \$85,000 should be received.

*The Baptist Missionary Magazine* reports a worthy member of a large church in New England as saying: "We have an excellent man for our pastor; he preaches able and faithful sermons; he is interested in everything relating to the financial and spiritual welfare of our church; but we never hear, either in his praying or his preaching, about the great commission, the perishing millions in heathen lands, the laborers abroad, or about anything connected with the work of the Lord outside of our own church and congregation. Some of us are distressed over this state of things, but we fear to say anything, lest we give offence." We venture to suggest that in such a case parishioners should not be over anxious about giving offence. They should speak kindly to their pastor of what they would like to hear. Pastors sometimes hesitate about dwelling upon missionary themes, because they imagine their people do not like such topics. We recall a recent instance in which a pastor deplored the apathy of his people on the subject of missions, and asked for some aid in stirring them up. A few days afterwards some of these very people, not knowing what had been said, asked for similar help in the stirring up of their pastor. We believe that if the preacher's heart is in it, he can speak on no subjects with greater interest or profit to his hearers than on such as relate to the great kingdom of God on earth.

THE announcement of a *fourth* German edition of Professor Christlieb's volume on Protestant Foreign Missions, with additions and amendments, has caused the Congregational Publishing Society to delay issuing its edition, in order that the recent changes may be incorporated into the work. We have had the privilege of looking over the proof-sheets of this edition and find that the translation, prepared originally under Professor Christlieb's supervision, has been revised and improved, and that, what is of greatest value, a new and very copious index has been added. We understand that the book will be issued about the first of September, and we are sure it will be wanted by all intelligent friends of missions.

## THE WOMAN'S BOARD AND ITS AUXILIARIES.

THE Woman's Board of Missions was incorporated under the laws of the Commonwealth of Massachusetts in the year 1869. The third section of the act of incorporation reads as follows: "The object and purpose of this corporation shall be to collect, receive and hold money given by voluntary contributions, donations, bequests or otherwise, to be exclusively expended in sending out and supporting such unmarried females as the Prudential Committee of the American Board of Commissioners for Foreign Missions shall, under the recommendation of the Board of Directors of this corporation, designate and appoint as assistant missionaries and teachers for the Christianization of women in foreign lands; and for the support of such other female missionaries, or native female helpers in the missionary work, as may be selected by the Board of Directors, with the approbation of said Prudential Committee."

The seventh article of the Constitution formed under this act of incorporation contains these words: "Any number of ladies contributing not less than ten dollars annually, may form a Society, auxiliary to the Woman's Board of Missions, by the appointment of the necessary officers, who shall constitute a local Executive Committee; the particular name and terms of membership, to be fixed by each Society for itself."

It will be seen from the language employed in the act of incorporation, that the ladies of the W. B. M. are not at liberty in their corporate capacity to engage in any missionary work at home or abroad except that which is under the care of the A. B. C. F. M. Of course they must work in the same direction through their auxiliaries. So far as these are auxiliaries to the W. B. M., they are auxiliaries to some work which is under the care of the A. B. C. F. M. They may engage in as many other forms of benevolent effort as they choose, in behalf of foreign missions through other instrumentalities, or of home missions, of city missions, of freedman's aid societies, of temperance associations, of various departments of philanthropy and reform. But as auxiliaries of the W. B. M. which has been chartered for a specific purpose, they are committed to some form of work which is under the care of the A. B. C. F. M. Upon this matter the ladies of the Executive Committee of the Woman's Board have no option. They are held to a specific channel of benevolence by the fifth article of their constitution, which is in these words: "The Executive Committee shall have full power to do all matters and things necessary to carry into effect the objects and purposes of this Society, as set forth in the Third Section of its Act of Incorporation." This third section of the Act of Incorporation which requires that all contributions shall be devoted to work under the care of the American Board, cannot be violated without forfeiting the charter under which the W. B. M. was incorporated. This explains the earnestness manifested by the executive officers of the Woman's Board in maintaining the principle that their auxiliaries as such are held to the definite work for which they were constituted. They deserve, and when the principle upon which they act is understood, they will receive hearty commendation for their fidelity to their trust. We doubt not that they will be sustained by the cordial coöperation of pastors and churches in their honorable endeavor.

## MISSIONARY COMITY IN THE SANDWICH ISLANDS.

It will be remembered that about twenty years ago, the English Society for the Propagation of the Gospel inaugurated a movement by which it hoped to bring over to its High Church theories and practices the people of the Sandwich Islands who had, in such good degree, been civilized and Christianized through the labors of the missionaries of the American Board. A bishop of Honolulu was consecrated in England, with imposing ceremonials, and was sent to the Islands, accompanied by several clergymen. A magnificent cathedral was designed by eminent architects, and its foundations were subsequently laid. This movement was coincident with a period of religious coldness among the Hawaiian churches. There had been, as was natural, some reaction from the intense fervor which characterized the converts on their first coming, as they did by thousands, from their wild heathenism into a new and strange life. There certainly could have been no time more opportune than that chosen by the S. P. G. for inaugurating its movement in the Sandwich Islands.

This divisive effort was begun amid protests from every quarter. Heedless of the argument that missionary comity demanded that a work commenced and prosecuted by one missionary organization, a work which in its salutary influences was the wonder of all beholders, should not be interfered with by another society, the bishop and his clergy began to tell the simple-hearted Hawaiians that the religion that had broken the power of their superstitions, had clothed them and civilized them, that had told them of the one God and Father, and led them to worship and trust in Jesus Christ as a divine Saviour, was after all not the true religion. They were taught that this religion lacked apostolic sanction and sacramental grace. It need not be said that all this was very confusing to the poor untutored people, nor that many of them were impressed by the high claims made, and by the showy ritual presented them. The missionaries who had found on Hawaii only benighted savages, and who had, through God's blessing, after long and patient labor, brought them into Christian churches, were greatly annoyed by the interference with their efforts, and for a while this Anglican movement threatened very serious results to the missionary work in the Sandwich Islands.

We should not, after so long a period, have alluded to this sad chapter in missionary history, and on which we certainly have no desire to dwell, did it not seem a duty to show how Providence seems to have rebuked a movement so devoid of Christian comity. The last Annual Report of the Society for the Propagation of the Gospel, says that the Bishop of Honolulu "has deemed it right to make known in very plain terms what is his position." That position, all must admit, is unpromising and uncomfortable enough. The interest in the movement, both in England and at the Islands, has lost its life. It is confessed that not a penny has been forthcoming from Hawaii for the support of the bishop, and he has been compelled to draw upon his personal resources for his maintenance. "The sumptuous cathedral has not risen many inches above the ground, and the fund for its erection is at a stand-still, if it be not exhausted." In the statistical tables the number embraced in the congregations is given as 150, and the communicants as 70.

It is little less than amusing to find the bishop, in the midst of this wail over his own position, declaring "that every day is opening out fresh opportunities for the mission, that the religion which the islanders received from the descendants of the Pilgrim Fathers has lost its power, and that unless the people for whom the English church twenty years ago professed so ardent a sympathy, are to fall a prey to emissaries from Utah, or be drawn into the Church of Rome, his own hands must be strengthened."

Unquestionably if all conserving power must come through him, his own hands do greatly need strengthening. Would it not be well for him to fairly notice, even if he does not coöperate with, certain agencies at work about him?

While we are writing there comes to our table the Annual Report of the Hawaiian Evangelical Association for the year 1879-80, presented at its recent meeting held June 1-7. This report gives a list of fifty-six churches embraced in the Association, having an aggregate membership of between seven and eight thousand souls. All but seven of these churches are ministered to by pastors or stated supplies. A large proportion of these ministers are native Hawaiians, who are faithfully doing the Lord's work. Some of these churches, of course, are weak, but others are vigorous and aggressive. One of them has recently raised \$14,000 for a new edifice. Another has built a new church in place of one destroyed by fire. A third has a present membership of nearly 1,200, whose benevolent contributions during the year amount to over \$1,500. Still another reports that "notwithstanding the efforts of Papists, Mormons, and Anglicans, there has been no defection from the Evangelical faith." As an evidence of the vitality in these churches it may be mentioned that the Sabbath-schools connected with them have recently raised \$1,200 as a thank-offering to the missionary who had prepared helps for them in their lessons. The churches have not been selfish, but broad in their sympathies. They have labored faithfully for the Chinese coming among them, and have recently contributed about \$6,000 for a Chinese church at Honolulu. They have sent several of their native ministers as foreign missionaries to pagan Islands in the Pacific, where they are laboring with marked success. For this, its Foreign Missionary work, the Hawaiian churches have contributed within the year, \$4,428.96: probably not less than \$75,000 from the beginning. The Theological Institute at Honolulu is educating and sending forth native preachers both for the home field and the foreign missionary work.

While it is true that there is great need of a new spiritual quickening among the Evangelical churches of the Sandwich Islands (where is the church that does not need such a quickening?) it is an utterly random statement to say that "the religion which the islanders received from the descendants of the Pilgrim Fathers has lost its power." The gospel which was first preached in Hawaii, and which redeemed it from barbarism, is still mighty there. If it is not winning such triumphs as it did forty and fifty years ago, it is because those triumphs were almost unprecedented in the history of Christianity, and because the field itself is limited. In the uplifting of a barbarous people who are enduring the strain of temptations connected with the incoming of the vices of civilization, and the starting of new and profitable industries leading to a secular rather than a spiritual life, many trials and delays were to be anticipated. These trials

and delays have come, and they will be repeated, no doubt, until a better day shall dawn on God's church in every part of the world. But on the whole the work on the Islands has gone on grandly. Only let us pray for the coming upon those infant churches of a larger measure of the Spirit's power.

The report of the Propagation Society, to which we have referred, concludes its allusion to the Sandwich Islands with these words: "It is gratifying to know that the Society's aid has saved an interesting mission from extinction, and the mother church from the full weight of reproach." We venture to suggest that the only reproach upon "the mother church" in this whole affair, is that brought upon it by this society in its needless interference, against all protests, in a field long occupied and well tilled by another body of Christian laborers. And we cannot help thinking that the Providence of God in its dealings with this intruding body, has emphasized the protests, made early and late, against that interference. We say this not at all in bitterness, but in the interests of missionary comity in the present and in the future.

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## SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.<sup>1</sup>

BY REV. J. O. MEANS, D. D.

### VI.

*The removal of obstacles and the happy convergence of divers regenerating forces* make the present a hopeful time for evangelizing Africa.

An almost insuperable obstacle has been the foreign slave trade. Missionary efforts courageously carried forward with cheerful sacrifice of life and treasure have been thwarted by the slave traffic.

At the outset this accursed traffic made the *missioners* its servitors and accomplices, and so destroyed their religious influence. The Capuchin fathers in the sixteenth century went to Congo and Angola in slave ships, as chaplains and guests of slave captains. Many of the fathers grew rich in slaves. Father Merolla tells us that the Vicar-general of Loanda had six thousand slaves at his command, with whom he designed to force his son's promotion to the priesthood. As soon as the old Vicar was dead, the Chapter of Loanda thundered out an excommunication against the son, then a deacon, "to the end he might be obliged to restore what his father had so unjustly got;" "all which," adds Father Merolla sadly, "served to little or no purpose." The good father also recounts how he himself gave a slave to Ferdinand Gomez, a slave-trader, "for having given me a flask of wine for the sacrament."

The Portuguese government required slaves to be baptized before they could be exported to America. On the wharf at St. Paul de Loanda ten years ago was shown the stone chair in which the bishop sat and baptized by boat loads the poor wretches as they were rowed on board ship. The government collected its tax, the pious ecclesiastic received his fee, and the slaves had their first induction into the white man's religion. It did not prejudice the African in favor

<sup>1</sup> There is an erratum on page 299, line 12, of the previous number of the Herald: "a million tons" should read "a thousand tons" of coffee, etc.

of this religion. To this day, among the natives of Angola, "Christian" means "white man," and "white man" there has always been a slave-trader. Instead of asking why the religion of the *Missioners* disappeared from Angola, the wonder is that it ever gained foothold.

In a different way the slave-trade has thwarted Christian teachers in later years. For a long time the only vessels visiting the coast were slavers, or those which carried cargoes to supply slave-factors. The early Protestant missionaries must needs go in these vessels or not go at all. It was not a happy introduction. The observant pagans classed in the same category the missionaries brought in the cabin of the ship and the powder and rum brought in the hold. The slave-traders knew the difference: they saw what would become of their livelihood if pure Christianity gained a footing; they fought it to the death. It was too strong for them. Christianity has killed the foreign slave-trade, and in killing it has swept out of the way the great obstacle to the civilization of Africa.

Ignorance of the interior and the difficulty of penetrating it, have obstructed missionary work: and these obstructions are now removed. Until recently the interior has been unknown. Missions have been confined to the low mangrove regions of the sea-coast, where the miasma has been a belt of fire against inland advance. Now information about the mysterious depths has been obtained and has quickened enthusiasm. At great cost, openings have been made to salubrious uplands where are found tribes ready for instruction.

The gulf which separates most new and great undertakings from success, has been bridged by the lives of heroic pioneers. The preparatory steps to the final occupancy of our own American continent were the costly sacrifices of the men who came to Virginia and Carolina and New England, and the sweeping away of settlement after settlement by disease and starvation and savage wars. The graves at Sierra Leone and Monrovia, Mombasa and Ribe, the glorious dead who have fallen all along the Niger and the Nile, in the sands of the Sahara, around Bagamoyo and Kongonè, on the Shiré and Lake Bembo and Victoria Nyanza, and at Mpwapwa, do not outnumber the graves on Burial Hill in Plymouth, and the dead who counted not their lives dear unto themselves that Christianity might be planted in America. It may be that Africa could not be evangelized till after these awful preparatory experiences.

It is now most propitious also that divers regenerating forces are converging for the elevation of Africa: commerce and science and religion are bringing their combined resources to bear upon it. There is no conflict between science and religion here, except to see which shall most heartily welcome and cheer on and coöperate with the other.

Commercial Europe has the African fever. Great Britain, France, Germany, Belgium, Italy, Portugal, are alive with projects to reap the rich profits of which keen business men see the gleaming. Italian companies are planting trading stations and planning agricultural experiments southeast of Abyssinia, near the entrance of the Red Sea. British capitalists are projecting railways from the Zanzibar coast towards the great lakes; two gentlemen have already constructed fifty miles of carriage road from Dar-es-Salaam inward. An express company has arranged transportation at a regular tariff from Zanzibar to the great lakes. The African Trading Company of Glasgow has steamers on the Zambesi and

Shiré and on Lake Nyassa. A French Syndicate has obtained from Portugal a concession of leagues of territory on both sides the Middle Zambesi, with the grant of forests and mines which promise munificent dividends when all is in working order. German houses are enlarging their business on the West Coast; German steamers ply on the Coanza and the Congo, as do French steamers on the Ogowé, and English on the Quorra and Binue. The West African Trading Company is surveying four lines of railway from points on the Gulf of Guinea inland, to the Wassaw gold mines and other rich openings for business. British trade at Lagos and on the Gambia, and French trade on the Senegal, are expanding marvelously. From the Senegal eastward, surveys are in progress for a railway to tap the trade of Timbuctoo and the Mandingo countries. The project of flooding a section of the Sahara is by no means renounced. From Algeria the French mean to have the first railroad across the desert to the fruitful and populous Soudan: four routes are now under preliminary examination by the government. Egypt for years has been extending her authority over thousands of square leagues on the Upper Nile, to absorb the trade of eastern Soudan, the Niamniamas, and Monbuttos, and the great lakes.

Not every gold seeker who rushed to California in 1849, or to the Australian and South African gold fields, became a millionaire. But those movements benefited these countries and the world at large. The multitudinous commercial ventures in Africa cannot all prove brilliant successes to the first promoters. They will blaze paths and open highways by which in due time commerce will enter and bring the continent into full fellowship with the world's business.

More marvelous than the adventures of commerce are the adventures of science in Africa, and more enthusiastic her efforts, and her expectations of success in civilizing Africa. The Geographical Societies of England, Belgium, Germany, France, Italy, Austria, and Portugal give the largest space in their proceedings to African matters. Special African sections have been organized, exclusively devoted to this continent, with separate funds and members and journals. Twelve international African exploring and scientific associations are already constituted. In France and Switzerland, in Italy, in Germany, periodicals treating solely of African explorations and intelligence have sprung up within three years. In the Trocadero at Paris the government has set apart spaces for a permanent international exhibition of agriculture, antiquity, art, and ethnology peculiar to Africa. The number of separate exploring parties in different portions of the continent within half a dozen years, is between sixty and seventy. There are now exploring twenty-eight companies, comprising probably twenty-eight hundred persons, in charge of Russians, Germans, Austrians, Italians, Swiss, French, Spanish, Portuguese, Belgians, English, and Americans, pushing inquiries, making scientific surveys, and zigzagging across, and up and down, the continent.

Science is not merely sending reporters to spy out the richness of the land and gather information as a basis for scientific theories, and to talk over in the clubs of London and Berlin, Brussels and Paris: science is attempting a new thing under the sun, to establish relief stations in the interior of the continent; centers of information and of help for travelers, merchants, and missionaries. The practical outcome of the grand international conference of men of science

in 1876 at Brussels, under the instigation and presidency of the King of the Belgians, was to undertake the formation of a series of stations, where should be found an astronomer, a naturalist, and other scientific men, and several skilled artisans, with stores and instruments, to furnish recruiting places for explorers, traders, teachers, or whoever might need them. The number of scientific relief stations formed and forming is already a full dozen.

In complete sympathy with these commercial and scientific movements, giving and receiving from them aid and comfort, religious organizations are devoting their energies to the evangelization of the neglected continent. Some account of these was given in the *Herald* of last November. The regions are so vast, the people so numerous, that all organizations have room enough for all they can do without interfering with each other: and with some recent sad exceptions, the several Christian bodies are concentrating their energies in the supreme effort to make these millions know the love of God, and the eternal life in Jesus Christ our Lord.

In the extinction of the foreign slave trade, the greatest obstacle, in the preparatory sacrifices of the past, in the convergence of commercial, scientific, and religious endeavors, is there not something to kindle the enthusiasm, brace the energies, and feed the devotion of Christians, to strike a great stroke for Africa now?

But what has this to do specially with Central Africa?

Central Africa is the citadel. Central Africa is the stronghold of slavery and superstition. Central Africa is untouched by the blessings of the gospel which has made glad isolated portions of the sea-coast. By pushing into Central Africa Mohammedanism will be checked and rolled back. When Central Africa is evangelized, the way will be opened and the day dawn for the aggressive movement upon Mohammedanism. It seems a great task for Christian faith and works, to attack Islamism and heathenism all up and down the continent at once. The wise strategy seems to be, first to carry the central heathenism, and then with swollen volume sweep down upon and overwhelm Islamism. Mohammedan Soudan and Mandingoland and Foulah land need the gospel; we must give it to them: we can give it to them by giving it to the vast and mighty paganism of Central Africa.

To all the reasons we have named for evangelizing the continent comes back what seems to many a crushing reply: that the climate and the people of Africa make her civilization hopeless.

This objection remains to be considered.

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#### THE INTERIOR PROVINCES OF NORTH CHINA.

[At the recent annual meeting of the North China Mission, a sub-committee was appointed to consider what new stations ought to be taken by the mission. It had already been determined to designate certain missionaries to reside in the Shantung field, and the sub-committee, consisting of Messrs. Goodrich, Pierson, and Sprague, reported in favor of also opening a station at Hsian-fu, the capital of the province of Shensi. A portion of their report is here given.]

YOUR Committee had thought to recommend for occupation other stations in the province where we now labor. There are still great wants and long gaps in

Chihli. The mission, however, in considering the crying wants of the great interior provinces, still destitute of the gospel, desire us to call the attention of the American Board and the American churches to this subject. These wants we have long and deeply felt. It is said that the three provinces of Shansi, Shensi, and Honan, alone equal in population the great field in the interior of Africa which is now being divided up for evangelization among the Christian churches of the whole world!

At present we desire to suggest that the next advance of the American Board in China be in the Province of Shensi, a province hitherto unoccupied except by the Roman Catholics, and one *Protestant missionary*, of the China Inland Mission, located a few months since in the southwestern part of the Province, not far from Kansu and Szchuan. The capital of Shensi, Hsian-fu (Singan as written on the map), is one of the largest and most flourishing cities in North China, ranking at least third in size, and being a point of great strategic importance.

From Peking it is reached by two great roads, one through the departmental cities of Paoting, Chengting, Táiyuan, Ping Yang, and Púchou, and the Yellow River. This route was traveled by three members of our mission in 1874, in a litter and on pack mules. Another route, which avoids one mountain range, runs south from Peking to Chinan, and from west-southwest to Hsian-fu. The city itself is on the great highway to the Provinces of Kansu and Szchuan. It should be added that Hsian-fu is a place of great historic interest, being "renowned as the capital of the empire in the Táng dynasty." It is also celebrated as being the place where an ancient monument of the Nestorian Missionaries in China, bearing date 781, was discovered. This tablet still stands in the suburbs of Hsian-fu.

We now recommend that in this jubilee year of American Missions in China, and when a large sum of money is specially set apart for the commencement of new work, that the American Board secure, as soon as possible, two ordained missionaries and a physician, all of them men fitted to inaugurate a great work in a new field, in the very heart of China, these men to be further reënforced by two other ordained missionaries. Our suggestion is that Hsian-fu be taken at once, be soon strongly manned, and that the plan be to carry on Christian work vigorously in all its departments of preaching, teaching, and healing the sick in that great center. If the distance by land from the nearest water communication on the Han River seems long, it may be remarked that it is very short as compared with the roads reaching to the heart of Africa, and the difficulty of reaching it incomparably less. The American churches cannot contemplate the thought of leaving the interior of China without the gospel because of the added cost or difficulty of the undertaking.

We desire in this paper, not only to ask for the planting of a new mission by our own Board in the interior of China, but also, through the American Board, to send an appeal to all the Mission Boards, and the whole church of Christ, to attempt for China what is now attempting for Africa. We believe the time has fully come when the church, which has been at work on the fringes of this country for half a century, should undertake the regeneration of the whole of China.

## THE DEBT WE OWE.

AFTER an evening service on a recent Sabbath, a stranger called upon a person connected with the American Board, and abruptly said, "I owe a debt which I would like to pay to you." The manner of the stranger heightened the wonder his words had excited. He was apparently in humble circumstances, and it was not difficult to believe that he was in debt, yet he owed no money to the person he addressed. When asked to explain, he replied, "Oh! it is not an ordinary debt, but God has been so good to me, and I owe him so much! I thought I could perhaps pay part of my debt to him through you." And he at once handed over \$100 to be used for Africa. The amount seemed so large in view of the manifestly humble circumstances of the donor, that he was questioned as to his ability to make such a gift. Were there not some dependent upon him? Did he not need the funds himself? It came to light that he had a family of children, and that his trade was one from which few would suppose he could earn anything more than a bare support. Yet he answered cheerfully, "Yes, I am able to give this, for I have it. It does not belong to me. I owe it all to Him?"

Would that all Christ's redeemed people apprehended as clearly as this man the debt of love they owe. If we would but look back to the pit whence we were digged, and then to the height of privilege to which we are raised, if we would measure the distance between what we are and what we might have been — we could not fail to see that we owe not merely our property but ourselves to the Lord. We are not properly mindful of the grace which blessed us in our birth and training, and gave us our homes and our Christian institutions. We do not reflect as we ought upon the wonders of that personal ministration in our souls by the Holy Spirit, when he applied to us the redeeming work of Christ. The very vastness and multiplicity of our mercies prevent us from recognizing them clearly. Lesser gifts might impress us more because more definitely bounded and so more readily discerned. If the Spirit of God should make us apprehend with clearness the vastness of Christ's love and work for us, there would come upon us such a sense of our indebtedness that we should cry out for some precious thing to give him in return. A burden of obligation would rest upon us, though not a burden involving pain, except when the obligation is declined. A debt of love differs from other debts in this that it imposes no sorrowful weight, and every gift which is made because the pressure of such a debt is felt, brings only peace. The tears of the humble stranger as he offered his hundred dollars for Africa, were tears only of joy that he was able to respond with such a gift to God's unutterable love. What shall a redeemed soul not give to him who died to give redemption?

## THE ENGLISH CHURCH MISSION ON LAKE NYANZA.

UNUSUAL interest has been awakened among all friends of missions in the efforts made to plant the gospel in the kingdom of Uganda, in the very heart of Africa. The undertaking was bold in the extreme. Had it been for

earthly rewards it would be called brilliant. It will be remembered that Stanley, the explorer, while on his marvelous journey across the continent, sent forth a message calling in the name of Mtesa, the Emperor of Uganda, for Christian teachers. A response was instantly made by the English Church Missionary Society. Neither the funds nor the men were wanting for the work, although such an experienced traveler as Sir Samuel Baker declared, at the time, that no one in his senses would think of sending a mission to Mtesa. Convinced of the universal need of the gospel, and of the power of this gospel over even savage people, the missionaries went to Uganda and were welcomed. Their reports concerning Mtesa have attracted special attention to this African monarch, and have made his name familiar in all parts of the world. He seems a strangely interesting character, sometimes exceedingly docile and child-like, and at another time capricious and cruel. There appear to be in his make-up the elements both of a noble monarch and of a savage despot. He will hear the gospel for a while, and appear deeply moved by its message, when suddenly a refluent wave of his old pagan superstition will apparently obliterate all good impressions.

The latest intelligence from Uganda presents one of the strangest of the many vicissitudes through which the mission has passed. The July number of the *Church Missionary Intelligencer* contains letters the first of which give more cheering news than any before received. The king, the chiefs, and people were eagerly welcoming instruction, portions of the Scripture were being rapidly printed, and there was a general desire to learn to read. The old cordial relation with Mtesa, interrupted by the coming of the Jesuits, seemed to be restored. But suddenly another reaction has set in. Letters written at the beginning of the year bring the unwelcome tidings that the king and court have resolved to return to their pagan religion. An ancient superstition concerning Mokassa, the reputed god of the Lake Nyanza, whose spirit, or Lubare, is supposed to become incarnate, has been revived, and for the time being, at least, holds sway over people. Though aware of the folly of this superstition, Mtesa has yielded to the pressure from his chiefs, and has rejected Christianity, as he not long since rejected Mohammedanism. This whole story is so full of interest that we give extended extracts from the letter of Mr. Mackay, dated Uganda, January 7:—

"For several months I have found the word Lubare more or less in every one's mouth. Many spoke of the name with awe, while others refused to say anything good or bad of such a being. At last I learned that the lubare was really a spirit, but was personified in an individual — an old woman — who lives on the lake. Month after month a lot of half-caste traders here had been trying to get away to Unyanyembe, but each time they went to find canoes they returned to the capital. It appeared that the lubare was about to pay a visit to this quarter, and no communication was to be allowed on the lake till the spirit returned home. Then I heard that the lubare was expected to be able to cure the king of his sickness — now of two years' standing — by a single word or wish, but that it was necessary for the king to be taken to see the witch (who personified the spirit).

"One day at court I introduced the subject of the lubare, and had a long conversation with Mtesa. He joined heartily in considering the matter, and translated all I said to his chiefs. I put it that if the lubare is a god, then we worship two gods in Uganda, — Jehovah and Mokassa, — while, if the lubare is only man, then there are

two sovereigns, namely, Mtesa, who had repeatedly ordered the traders to be supplied with canoes, and Mokassa, who refused to allow the canoes to start. The result of this talk was that next day an order was sent to Gabunga — head chief on the lake — to send away all the traders at once, whether Mokassa consented or not. At a subsequent meeting of the court, at which I was not present, it was agreed that the best plan would be to give the lubare some cattle, etc., and let her go back the way she came. She was by this time within a few miles of the capital. The following Sunday I took up the subject of witchcraft in the chapel after prayers, and showed them, from a host of passages in both Old and New Testaments, how God looks on all sorcerers with abhorrence. Many of the chiefs were then present, and the general feeling seemed to be in favor of what I was teaching from the Word of God. Another week passed — the new moon being meantime visible — and I saw no movement being made either to bring the lubare to court, or to send her away. Next Sunday very few of the chiefs were in chapel ; but other people as many as usual. It was the Sunday before Christmas, and we had for our lesson the wonderful story of how God became man to save a lost and ruined world. I did not then know, but learned afterwards, that the chiefs who were absent from service had been engaged till late the previous night in building three houses in the king's inner court, for the reception of not only the lake goddess Mokassa, but also for the other mainland tutelary deities, Nende and Chibuka.

"On Monday I was at court, and had another long conversation with Mtesa on the folly of turning from the worship of the living God, and paying homage to sorcerers. The king said he knew it was wrong, but he did not know what to do, as his mother and other old people wanted to bring these persons to his court. 'Shall I tell you, Mackay,' said Mtesa, 'what I think of all these maandwas [sorcerers]?' I replied, 'Tell me.' 'Well, I believe that what you say is true, and that every lubare is a liar, and deceives the people only to get food.' After a little more talk I said that we could not hinder him from entertaining at court any one he pleased, only the adoption of Christianity was altogether incompatible with witchcraft. I noticed that several of the older chiefs present seemed much displeased that the king should assent to my words, and talk disrespectfully of the lubare. I heard that later in the day there had been a gathering of the older chiefs, when they had an audience of the king, and had told him that we were come to take possession of the country, and were trying to alter the national institutions, so as to be conformable with those of our country, as a preliminary step to conquering them altogether ! I should have mentioned that in the forenoon council, at which I was present, the king decreed that the arrival of the lubares was not to take place next day as had been arranged, while meantime he deputed two old chiefs to go to his mother and the other old people at Nabulagala (I believe keepers of the royal graves), and say that he (Mtesa) did not want the lubares at court ; but he would like to have their reasons for bringing these persons to see him.

"Next morning early we were all three summoned to court. On arriving we saw a great concourse of chiefs. All old and sick seemed to have been collected. We sat a couple of hours in the chapel before the king opened baraza. After all were seated I was called forward, and was told that the result of the deputation to Namasole (the king's mother) yesterday was, that she (Namasole) and the keepers of the royal graves wanted me to go and explain to them why I had told the king that it was wrong to bring the lubares to court. I replied that I would not go to see them ; that we were ready to pay all respect to the king's relatives, but we knew no other court in Uganda than this one ; that we had come from a far country, at the king's request, to teach the knowledge of the true God ; that we used no compulsion, and left the king and every one else perfectly free to worship either our God or the lubare. The tone of the whole assemblage was unmistakable, and Mtesa had his finger on its pulse. It

was an hour of the power of Satan, and the king gave out, '*We shall now have nothing more to do with either the Arab's religion or with the white men's religion; but we shall return to the religion of our fathers.*' Every one assented, with a simultaneous motion of the hands, and the usual 'Nyeanza.'

"It was a hasty decision, and I knew was liable to modification. I therefore kept my seat in front of the king. Some chiefs began to say that they wanted white men to work, others that they did not want them at all, while others said that we had been sent by our queen to spy out a new land. Talk continued for some time, and the excited tone seemed to cool down. When the court rose we walked quietly home, and have not been since at the palace (now over a fortnight). The next morning after we were summoned to court, as I have narrated, we heard the drums of the great procession of Mokassa pass near our ground, on her way to the palace. So far as I can get information, the only feat performed by her and the other deities at court was a prodigious drinking of native beer, accompanied with dancing and singing prophetic (!) songs. Another lubare, called Wamla, who lives near Unyoro, has also been at court a few days ago; but I believe they are now all gone, while their sacrifices and enchantments have effected nothing, for the king is sick, as before. That fact does not shake the faith, however, of those who have been taught, from infancy, to look up to these beings as possessed of divine powers.

"I have reason to believe that many, including chiefs of high rank, look on all this witchcraft as a complete system of folly; but they are as yet afraid to dissent from the general voice. Many of themselves have told me so. At present we are at a standstill, but it cannot be for long. There will be a time of persecution here, and we cannot tell what form it will take. But we feel an unshaken confidence in the certain word of our departing Master, 'Lo, I am with you alway.' Darkness must vanish before the light, and the triumphs of Christianity in the past more than fully warrant our assurance that it will triumph here, — perhaps in a future very near."

This story is a sad one, and yet we share in the hope of the intrepid missionary that the near future may reveal the triumph of the gospel in Uganda. The history of this mission suggests what may be the experience of all Christian enterprises in Africa. How often did it happen even among the Israelites, God's chosen people, that their kings suddenly forsook Jehovah for Baal. Can it be expected that undisciplined and superstitious savages shall at once exhibit steadfastness and consistency of character, though they may be much impressed by the truths of the gospel? Patience will be required. Ground once gained may often seem to be lost, but it will be regained. He shall reign, in Africa as elsewhere, whose right it is.

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### SHALL IT BE EXCLUSION?

BY REV. S. R. RIGGS, D. D., SISSITON AGENCY, DAKOTA.

It was not probably foreseen what would be the results of the plan, adopted ten years ago, of dividing up the Indian populations of the country, and assigning the different portions to the care and Christian culture of the different religious denominations. The object that stood out most prominently in the beginning, was the securing of a better class of men for Indian Agents. If the selection was made by the secretaries of missionary boards or societies, or by the best men of any religious organization, it was quite reasonable to expect that

the agencies would be filled by a better class of men. In this regard the plan has been somewhat successful. Within the personal knowledge of the writer there is certainly now a much better class of men filling the various positions of Indian Agencies than there was twenty years ago. But to my knowledge, there have been a good many incompetent men, and some dishonest ones, nominated by religious and missionary societies. And when this is the case, it makes it much more difficult to carry on the proper work of Christianization among the natives than if the Agent were in no sense a representative of the Christian church, but only a government official. In quite a number of actual cases the native Christians have been the first to call attention to the discrepancy, and ask the question if good men are so scarce in the Congregational and Presbyterian churches that they cannot afford enough for Indian Agents.

With these facts and failures before us we have, for several years, believed that the plan of giving the nomination of Indian Agents to the religious denominations should now be abandoned. It has done some good service in giving a better class of employees to the government work among the Indians, but it has built up *a wall of exclusion* around the agencies, as will appear farther on, which is entirely inconsistent with the ideas of religious liberty entertained and practiced all over our Christian land.

No doubt a second benefit, contemplated by this plan, was to secure the active interest of religious and missionary organizations in the education and civilization, if not evangelization, of the Indians. In this, too, there has been a measure of success. Certain religious organizations, that we could easily name, have been stimulated, by having the nominating power, to greater efforts in cultivating the field placed under their especial care. This is as it should be. Some societies refused to take upon themselves the selection of an agent for a place where they were not already doing missionary work, or where they could not hope to enter upon it in the near future. But other societies do not appear to have felt the obligation to properly cultivate the field which should go along with the nominating function. Some of them to-day, while they are doing little or no strictly missionary work, stand as the dog-in-the-manger, to keep everybody else out of *their patch*.

This brings us, in the third place, to the inquiry, whether the principle of excluding from agencies all except the denomination which has the nominating power is a proper and legitimate outgrowth of the plan; and if so, whether, on that ground alone, if there were no other, the combined Christian sentiment of the country should not demand its immediate abandonment. Some of the men in office, as Commissioner of Indian Affairs, within the last ten years have not understood it to mean *exclusion*. But of late the order of the office means that.

It is now full forty-five years since the American Board commenced its mission among the Sioux, or Dakotas. Everybody probably knows that, in the good providence of God, no Christian mission among the aborigines of this country has been more successful than this. By the members of this mission the language of the Dakotas has been reduced to a written form, — school-books and others, including the entire Bible, have been prepared and printed in this language. Multitudes of the natives have been taught to read and write. Mul-

titudes of them have professed the Christian faith, and adopted the habits and customs of civilized and Christian men and women. It is not too much to claim, that, in the first twenty-five years of our missionary work among the Sioux, we had prepared the way for the effective working of our Episcopal friends, in this field, as well as for our own progressive work.

All this and more, that might be claimed, would, probably, be accepted without question. Perhaps it was because the secretaries of the American Board preferred to do evangelistic work, rather than that which is partly political, that the share of agencies supposed to belong to the Congregationalists was handed over to the American Missionary Association. The Sisseton Agency was then in the hands of the Episcopalians. But the Dakota Mission of the American Board occupied the entire field, having a full half dozen organized churches with native pastors. The manifest unfairness, that this agency should be kept in the hands of another society, began to be seen in the latter part of 1871, and the nominating power was turned over to the American Board, and by it afterwards transferred to the A. M. A.

At that time we had stations at the Santee and Yankton Agencies, as well as at Sisseton. In the division the Santee fell to the Friends, and the Yankton to the Episcopalians. The American Board afterwards established a station near Fort Sully, in advance of mission work commenced by the Episcopalians, who had the nomination in this Cheyenne Agency. So far the rule of exclusion was not mooted. The Devil's Lake Agency was tendered to the American Board, but declined by its missionaries, because we were not then in a condition to occupy it as a mission station. But between this Agency, which was afterwards assigned to the Roman Catholics, and the Sisseton Agency, there were some natural affinities. Many of our Christian people at Sisseton had friends living at Devil's Lake. A few church members had gone there and settled. From time to time letters came to us missionaries, asking for books and teachers. And so, in answer to those requests, in the summer of 1875 Rev. Solomon Toonkanshaecheya and Samuel Hopkins visited Devil's Lake, on their way up to the Dakota settlement in Manitoba. Three years after, or in the fall of 1878, the native Dakota Missionary Society employed Rev. John Eastman, pastor of the Flandreau Church on the Big Sioux, to go up to Devil's Lake and spend a couple of months in teaching and preaching. He found what appeared to be an open door for native educational and evangelistic work, and at the next annual conference of their mission churches the Executive Committee of the Society was instructed to select and send up a missionary to the Dakotas of Devil's Lake Agency. Accordingly, the Pastor of Brown Earth Church, Rev. Daniel Renville, and his wife, obedient to instructions, proceeded to that place in the month of October last. Mr. Renville continued through the winter—a winter of deep snows—to teach and preach the gospel, and with marked success, as it appears to us. He found five persons who were members of the church on the Sisseton Reserve, and seven others, on examination, were counted worthy to be baptized and received into Christian fellowship. To these twelve persons he administered the communion, but did not formally organize them into a church. Before Mr. Renville's return to his church at Brown Earth, in May last, a communication was sent to us, signed by sixty of the men of that band, asking that he might be ordered to remain there, as their teacher in letters and religion.

In the mean time, however, the Agent appears not to have favored his visit and his work, as from the beginning he refused to issue provisions to Mr. Renville and his wife. Thereupon A. L. Riggs wrote to the Commissioner, asking that the Agent at Devil's Lake be instructed to furnish rations, as had been done on other agencies, to native teachers. To this Mr. Hoyt replied, January 3, 1880, ordering his withdrawal, on the ground that "it is against the rule of the Indian Office to allow teachers of one denomination to intrude on the field held by another."

From this *order*, and against this *rule* of the Indian Office, the Directors of the Native Missionary Society appealed to the Secretary of the Interior, submitting that this ruling was a limitation of religious liberty, contrary to the spirit of the age, and denying the right of the Indian Bureau to create and maintain religious monopolies. The Directors, moreover, emphasized the fact, that it was manifestly unjust to the Presbyterian and American Boards of missions, who had done so much to uplift the Sioux Indians, that they should now be confined to a single Agency.

To this appeal Secretary Schurz made no official answer, but called the attention of the new Commissioner of Indian Affairs to the subject. Mr. Trowbridge thereupon submitted the case to the Secretaries of the various nominating bodies. Replies were received from *Nine*; "two of whom were non-committal, one favored the removal of all restrictions to the missionary work of the societies among Indians, and six gave unqualified approval to the recent ruling of the office, that the various denominations confine their missionary operations among the Indians to the reservations assigned them."

Thus fortified the Commissioner declines to reverse the former ruling of the office. But for our comfort and consolation he adds: "I beg to assure you, however, that it has never been the intention of the office to make the ruling retroactive, and that the success of the long-continued and important missions of the A. B. C. F. M. among the Indians is highly appreciated."

We might write under this, "Small favors thankfully received." We certainly are very grateful to the Honorable Commissioner, that "the office" does not propose to order us away from the Santee, the Yankton, and the Cheyenne Agencies.

But *we* are forbidden by the Department to preach the gospel at Devil's Lake, at Brule, at Red Cloud, at Spotted Tail, at Standing Rock, and other Agencies in the Sioux Nation, or even to send our native pastors to do this work. What then becomes of the command of the Lord Jesus: "Go ye into all the world, and preach the gospel to every creature!"

This is not a complaint against the action of the government. Under the circumstances, Commissioner Trowbridge could not have made any other ruling. Perhaps it should have been foreseen that this "plan" would work *exclusion* to all but the denomination to which an agency is assigned. It was not so understood in the beginning. The arrangement was made to promote education and to secure a better management of Indian matters generally. But now that it has become *EXCLUSIVE*, in regard to religious work, "THE PLAN" should be abandoned. Indians have rights, in this matter, that we are bound to respect.

## LETTERS FROM THE MISSIONS.

## Japan Mission.

## BIBLE DISTRIBUTION.

MR. PETTEE, of Okayama, writes on June 12:—

"The work of the hour in all the stations is Bible distribution. We are feeling it in common with other places. The New Testament is translated. One edition is already on the market, and others are to follow. The people are calling for it. Country stores are sending in their orders. How to circulate it wisely and in connection with evangelistic work is *the* question before all mission councils of the land. Here in Okayama we felt that our one store on a side street was not meeting the demands of the work. A hint to our Japanese friends was sufficient, and in a few days a large Bible sign was thrown out in front of a prominent store on the main street, just opposite the post office. The proprietor has no special interest in Christianity, but his business was running behindhand, and he had the enterprise to make this new venture merely for the sake of gain. His sign must have called the attention of a good many passers-by to his new stock in trade, as his sales for the first month count up over ten dollars. The average price of a book is perhaps ten cents, so a good number of copies have been sold. The mayor of the city having received a copy of the New Testament just published, from Dr. Greene, of Yokohama, immediately ordered ten more to be placed in one of the schools.

"Two weeks ago we were pained to learn that a young woman who lived in this neighborhood and who has been a regular attendant on the Sabbath and at Mrs. Pettee's woman's meetings, had been compelled, against her will, to marry a heathen of the heathens, and move fifteen miles out into the country. There seemed to be no special hostility on the part of her parents to her remaining under Christian influences, but they saw a good chance to get her married and her support provided for, and so they said, 'Go.' She was obedient, as all Japanese maidens should be, and went. Last week we were

pleasantly surprised at receiving a call from her. She reports having found a young girl in the neighborhood of her new home who had attended the Okayama meetings a few times. So she invited this girl and a few other new friends to her house, and together they commenced the study of Matthew. They also pledged themselves to try and keep the Sabbath. Who knows what may come of this transplanted seed, small and weak though we thought it?"

## PASSPORTS TO KIOTO.

Mr. J. D. Davis sends the gratifying news that three applications to the government for permission to reside at Kioto have been granted. Miss Starkweather's pass has been renewed for five years, and Misses Parmelee and Talcott are allowed to remove to the "Sacred City." In view of circumstances connected with the granting of these applications, there is great rejoicing in the mission. Mr. Davis says:—

"The Lord has done great things for us whereof we are glad. I feel much as I did when, with Sherman, in the middle of North Carolina in April, 1865, I heard the news of Lee's surrender. We have been under a tremendous and an increasing strain here for years. The nearly five years that I have been in Kioto have been more trying, more wearing, and far more exciting, than the four years I spent in the army. We have recently gained signal victories."

## PUBLICATIONS. FUKUL.

Mr. DeForest writes from Osaka, June 14:—

"The first volume of my Bible Dictionary is just out of press: it is *The New Testament Places*, and was written with especial reference to Japanese Christians. I am writing the second volume now, *The New Testament People*, which I hope to complete by New Year's. My main work, of course, is daily teaching the Bible and preaching. The regular and earnest study of the Word of God by scores of men and women is the best pledge we can have

that the kingdom of God is coming. After a few more seasons of such sowing as is now going on in Japan, look out for Pentecostal scenes.

"A few weeks ago I went north to Fukui, Mr. Griffis' old home. It seemed almost impossible to leave here, but three letters in succession, urging me to come, decided the matter. Taking a member of one of our churches, a native of Fukui, and formerly a scholar of Professor Griffis, we crossed the mountains, and were met twelve miles this side of the city by Mr. Matsu Ura, whose story you have heard."

"NO BUSINESS DONE HERE ON SUNDAY."

"Please let the Christians of America know more about this Matsu Ura, who went from the Kobe church to inherit a public bath in Fukui. On taking possession of this piece of property, left by a relative, he immediately hung up a sign, the like of which never was seen in Fukui, '*No business done here on Sunday.*' This sign excited wide inquiry, which was always met with pleasant replies, giving full reasons, and asking the inquirers to come on Sundays and learn more about the Jesus way. The witty people began to crack jokes about this Jesus Bath House. They said, 'This used to be a place for washing peoples' bodies, but now they have added a new department, and wash peoples' souls too.' They called his pretty little rat-terrier 'the Jesus dog.' Indeed, in this city of 40,000 inhabitants, there is no place better known nowadays, none more talked about than this bath-house. The praiseworthy point is this: To the question, 'Do your customers come just as before?' he replied, 'No, they have dropped off steadily, and I am now running the house at a loss. But so long as the people are learning of this way, that is not worth mentioning.'

"We preached five successive nights there; the bathers were stopped after six o'clock, P. M., the wide space wiped up and matted: by eight o'clock the audience was ready. Prominent among the listeners were the head school-teachers, some eight or ten in number. They had studied the Bible with Mr. Griffis in English, but

they said 'it never had sunk into their stomachs.' They came daily to inquire privately, and to hear publicly. They ordered several Bibles with notes, and this morning I received a letter from five of them, saying, 'We received all the Bibles which you sent to us, and two books to Mr. Matsu Ura. We feel very glad of knowing in your letter that you arrived home safely. We expect the time will reach, when it will give you the greatest pleasure that we shall begin to study the Bibles, as hard as we can, and as you said, become Bereans very soon, about which we will find out in Acts. We found that in your letter, if possible, you will come again to Fukui, and preach to us once more, and try to teach us more about the religion of Christ, and we hope very much it will be the case.'

"The audiences increased from fifty to about two hundred and fifty inside, and how many outside I could not judge. They listened with the greatest attention, received gladly all the tracts we offered, and bought all the Scriptures we had, I believe. I was agreeably surprised to see what a progressive and enterprising valley this is; the most prominent buildings for twenty miles are great school-houses; from the Fukui Hills I saw one monster school-house twelve miles distant, its dome sparkling in the sunlight almost like a lighthouse. I addressed an audience of forty in Take-fu, near Fukui, of which the majority were school-teachers. If the gospel becomes as dear to the people of this great valley as education is, it will become a region of light."

INSTALLATION AT KOBE.

Mr. Atkinson writes: —

"On the 4th of June Mr. Matsuyama was installed pastor over the Kobe church. The day was one for which I have been anxiously waiting for a long time. Mr. Matsuyama, by long connection with Mr. Greene, and by work on the translation of the New Testament, as well as by other qualifications, seems well fitted to become the pastor of so important church as this of Kobe.

"The churches near and far favored us with delegates and representatives, hence

we had a rousing gathering. The examination was conducted in the forenoon, and the ordination and the administration of the Lord's Supper in the afternoon. At mid-day, all the Japanese present were invited by the Japanese Christians of Kobe to a picnic dinner in the grounds of our Girls' Seminary. The singing was joyous and like the sound of many waters. The *harmony* may not have been such as would transport an expert in music with raptures, but it was exceedingly gratifying and full of joy to the missionaries; and our thought is that it must have been still sweeter to those who know more of sweet harmonies than any expert on earth can know, even to the heavenly host."

#### Ceylon Mission.

THE following details given in the Annual Report of this mission will be of interest:—

"During the past year the general progress of the work has been encouraging. The number of baptisms has been, adults, 31; infants, 56; while the number of persons received to the church on confession of faith was 52, making a total of 922 church members, all but 51 of whom can read. Besides these there are more than 300 who are reported as nominal Christians, persons who wish to be Christians, or to be considered as such, many of them sincere and fair candidates for church membership. These are, most of them, in addition to the 758 baptized children. The contributions have somewhat increased, amounting to \$2,819 against \$2,790 last year."

#### ELALY.—ACTIVE INFIDELITY.

"The catechist Daniel has held regular services at Elaly, and it is hoped that an independent church may be started soon, indeed as soon as the Christians there pay more than half of a pastor's salary. They propose to pay Rs. 7 out of 18 for the coming year, and the Oodooville church pay the balance. Sabbath afternoons they have a lesson in church history, test of religion, etc. A Brahmin of this place has recently published a book

called *Immorality of the Bible*, compiled from books imported from England. With an introduction and peroration filled with the most blasphemous and barefaced lies as to the character of the Bible and its adherents, it gives forty pages of Scripture verses which are supposed to inculcate every form of immorality, raking up all the sins of the worst men ever mentioned, as well as the weak saints, in some cases neglecting to omit the denunciations affixed, and thus defeating the object of the book. This book, and several others not much better, are industriously circulated, and form the staple of their harangues. Meetings nominally to preach Sivaism, but really to ridicule Christianity, are held in a heathen school which was started, and is sustained by an apostate Christian native of this village, a graduate of the old Batticotta Seminary, and now living in Madras. Opposition is better than indifference. Persecuting Saul is nearer the kingdom than careless Pilate."

#### ALAVETTY.

"In Alavetty there have been no additions to the church by profession, though there are several candidates. The Bible colporteurs with the pastor and two theological students from Batticotta, visited through the field 845 houses, conversing with 3,370 persons, and selling one Bible and 79 Scripture portions, besides many tracts. The teachers of all the Board schools there are Christians, except one, and he is a son of a Christian parent. There are besides these, eight heathen schools and one large Roman Catholic Anglo-vernacular school with 200 pupils. In Oodooville, also, all of the fourteen teachers, save one, are Christians, and nearly all seem faithful in giving religious instruction through the week. On the Sabbath about 350 children gather in six different places for Bible study. Besides these ten schools there are three large Anglo-vernacular schools under heathen managers, but taught, two of them, by church members, and the third by an ex-church member.

"Four members of the church have died during the year. One of these, Mr. Nathaniel Santherasakarar, was for many years Mr. Spaulding's assistant in Tamil

work. Not long before he died he said, 'I want to hear Mr. Spaulding sing.' Among those received to the church was the grandmother of Mrs. Chapman. While her husband lived it might be said of her that there was no heathen temple whose floor had not been trodden by her feet. She was like a mother to those of her own religion, earnest and devoted in her attachment to Siva. But the example of her children, and the happy death of some, brought her to Christ. She said to an influential neighbor, 'You and your people will make sport of me, and say, "Why has Tevany in her old age chosen the grave of worms?" (a great aversion to these native cremationists). But I am not ashamed of this Jesus.'

#### FEMALE EDUCATION.

"The increasing desire for the education of females is quite marked. As our boarding-schools can take only a limited number, they go elsewhere, and there are now ten girls from Oodooville in the Wesleyan Mission Boarding-school in Jaffna. Also, many large girls are learning to read in their homes, with the help of a brother or neighbor who attends school. Miss Howland visits them regularly to examine and encourage them. This furnishes favorable opportunities for religious instruction without attracting opposition. The Bible women are received more and more gladly. In some houses where formerly they would either not be admitted, or the place would be purified on their leaving, they are now welcomed. One heathen mother said, 'My boy of eleven insists on my being quiet, and covering my eyes while he prays every night.' Several other children in that school have determined not to go to heathen temples. One little girl said she was compelled by her parents to go, but did not bow down to the idol. One poor woman of the 'Helping Hand' sewing class was received to the church."

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#### Madura Mission.

#### PROGRESS IN EDUCATION.

MR. WASHBURN, of Pasumalai, under date of May 24, sends an account of the

governmental examinations for admission to the university, and reports that while only about one in three of the applicants passed successfully, five out of the seven who went from the Pasumalai school were admitted. Mr. Washburn writes:—

"One of the members of the seminary class which left in December has been sent to the Christian College at Madras,—the institution of the Scotch Free Church,—to continue his studies. Three others returned to the theological school, and a fourth is expected to join them. These will make a new theological class. They have enough knowledge of English to make English text-books usable where vernacular books cannot be had, and English books of reference indispensable. This is a step in advance. I feel grateful that I have seen the first class of young men through the seminary, and that as a class they have turned out so well. Beside these already mentioned, three are in Dr. Chester's Medical School, and two are employed as school-masters. A scheme of study has been drawn up for the new theological class, which, if faithfully followed, will do much to fit the young men to be edifying and efficient preachers of God's Word.

"The class of ten catechists, which has been with us two years, was examined and left the institution at the end of March. Most of them have been temporarily engaged in an itineracy through the Pasumalai district, and preaching at the two great feasts of last month; but they are all reappointed to the stations whence they came, and had we a dozen more good men, they would find employment at once. The large accessions to Christianity of Tamil-speaking people within the past two or three years have created a great demand for well-prepared Christian teachers and preachers. This is felt in our mission quite as much as in any other, because at the beginning of the movement we were very poorly supplied. This scarcity of laborers may prevent the calling in of men already at work, to form a class of catechists this year.

"The whole number of students in the seminary and theological school last term was eighty-five; thirty-two of whom were

heathen young men from Madura and vicinity.

"I am persuaded that a new day is beginning to dawn upon us in respect to work among the better castes. Hitherto our accessions have come from the very poor and the lowest classes, and the effect of this in delaying the self-maintenance and self-government of the churches has been very great. But other classes are now opening to us through our schools. Here and there a well-to-do middle class Hindu is now willing to send his child to our boarding-schools, and pay the fee. If we can afford to maintain thoroughly good schools, this will more and more frequently occur in the station districts where the missionary is personally known and loved. A child thus educated signifies a Christian, — probably a family of Christians, — even the parents included.

"I fully believe that a great door is opening to us in this direction, if we have but means to use our opportunities."

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### Eastern Turkey Mission.

#### FAMINE RELIEF.

MR. DEWEY, of Mardin, under date of May 4, gives very sad accounts of the distress in that city and vicinity. Wheat, which ordinarily brings only from twelve to fifteen cents per bushel, was then over \$4.00. Rains had fallen, and the weather was favorable for the growth of the crops. Yet thousands have exhausted all their resources, and the missionaries have been sorely puzzled to know what they could do in the way of relief. Mr. Dewey says : —

"We could get but very little grain here, even at the enormous prices at which it was rated, so we finally made a large draft upon our faith and entered into a contract with a man who would go off to Harpoot or Sivas where grain was more abundant, for 1,000 rrottes, about 17,000 pounds, of flour, at a price a little under \$5.00 per hundred weight, to be delivered here in three installments at intervals of thirty days each. The first lot was received some days ago, and arrangements made for its distribution.

"We thought it better to assist a limited

number right along till harvest than to make indiscriminate distribution for an uncertain time. So the first thing was to make up the lists. Our first plan was to make up a list of 330 persons, to each of whom should be given five pounds of flour per week for ten weeks. The native helpers in each of the four adjacent villages were asked to make careful investigation, and report to us those whom they knew to be in *extreme destitution* in their own villages. At the same time a tried and prudent man was sent the round of these villages to make like investigation, entirely independent of the helpers, and report. The city was canvassed in similar manner, with this difference, that while in the villages no distinction of persons was allowed, in the city the Protestant community was excluded, as they were taking care of their own poor.

"The lists were appalling! From the four villages were reported 174 families, numbering 526 souls, and from the city 327 families, aggregating 836 souls, — a total of 501 families and 1,362 souls. No doubt there were some mistakes, but considering the pains taken to get at the truth, it is probable there were but very few who were not in the very extreme of want. We at once cut down the flour rate one half, making it two and a half instead of five pounds per week to the grown person. This would enable us to aid twice as many, but even then the number reported was twice as large as we could manage. How should the selection be made? Taking from the villages only the names found on each of the two lists reported, we found we had 76 families and 255 souls; taking from the city only the widows and orphans, the sick and disabled, we had 189 families and 414 souls more, a total of 265 families and 669 souls. So it was agreed that this should be the list.

#### METHOD OF DISTRIBUTION.

"To facilitate the distribution and guard against fraud, we decided to issue coupon tickets, one to each family. Here Brother Andrus's papyrograph came in good play in printing the blanks. Each ticket is numbered to correspond with the numbers on the list of names, and also con-

tains the name of the head of the family, the village or ward of the city in which he resides, and the number of okes of flour to which the family is entitled in the weekly distribution, written both in Arabic and English to guard against changing the figures. These were issued for five weeks, half the time, with the thought that before the last distribution takes place there shall be a careful re-examination and revision of the list, so that if any become able to take care of themselves, they may be dropped and others taken in their places.

"The preliminaries were all arranged so that the first distribution might take place last Saturday. Meanwhile Major Trotter had secured and sent on to us from Diarbekir 500 okes, nearly 1,500 pounds, of hard soldiers' bread for distribution. As there was just about enough to give one oke to each person of those reported from the city who had not received tickets for flour, it was decided to use it in that way. So notice was sent around that those who had tickets should come to the church after noon, and all others whose names had been written, before noon. We organized a working force of our teachers and pupils to dispatch the work as rapidly and with as little confusion as possible.

"Saturday was a busy day. I was up at an early hour sending off the sacks of flour and hard-tack to the chapel, where quite a company had already gathered when we arrived at 9 A. M. A great iron-faced door opens from the street into a little yard before the chapel doors. A small pair of platform scales was set upon a box in this yard, and one man set to adjust the weight, while another was to fill and empty the pan into the sacks which two others brought from the door where Brother Andrus and one of our teachers stood with the lists in their hands. Two policemen and two of our brawniest students were stationed in the street outside to try and keep some semblance of order among the hungry crowd."

Mr. Dewey gives extended details of the method of distribution, showing the guarded way in which relief is afforded, and the terrible pressure upon both the people and our missionaries, and says in conclusion: —

"Thus we have begun as carefully as we knew how the work of systematic relief. How long it may be necessary, how much means we may receive to continue it, we do not know. We are thankful to be enabled to begin. No doubt there is to be ample occasion for all that charity can do, even if the favorable promise for harvest is fully realized, while should it fail, the situation will be distressing in the extreme."

#### Western Turkey Mission.

##### SMYRNA.

MR. BOWEN, in reviewing the progress of the past year, speaks thus of the work at Smyrna: —

"We have much to cheer us in the decided advance in evangelical work, which has been made during the past year in Smyrna. We saw much to encourage us a year ago, we see much more now. Our preacher there, ordained a few months ago as an evangelist under circumstances of peculiar interest, has been untiring in his efforts to enlarge the field of his influence. Up to within a very short time very little had been accomplished among the permanent residents of Smyrna. While we desire to be very cautious not to exaggerate, to ourselves even, the *present* prospect, yet it is with considerable assurance that we announce a change in this particular now. An entrance has been effected not only into the homes, but we believe the hearts of many prominent Armenians of the city. While they do not yet assume the Protestant name, they attend many of our services, send their children to our schools, and in general manifest much sympathy with all our enterprises for the lifting up of their people. The Armenian national schools have sunk into a most lamentable condition, being under the instruction almost entirely of infidel teachers, and in general being under the worst of infidel influences.

"Our own schools are as yet by no means what we should like to have made them, and what they ought by all means to be in such a city as Smyrna, and yet the attendance, forty at the girls' school, twenty-five at the boys' school, has been

such as to make us feel strongly the need of a larger and better equipment.

"The hopeful sign in Smyrna now is the concord and sympathy between the various Christians and Christian bodies of the city. There is no clashing, and there seems to be no jealousy. The one earnest prayer among all is: 'Thy kingdom come.' The prosperity of our own work, and the great success of Miss Grimston's and Mr. Constantine's, in connection with the 'Rest and Coffee-room,' have done much to remove old prejudices, and now the Protestant name is in very different standing from what it was even two years ago. The Lord was not blind to the tribulation of the church in Smyrna. Perhaps the days of that tribulation are not yet over. But we are seeing enough to reassure us and recall the promise 'be thou faithful unto death, and I will give thee a crown of life.'"

#### ARMENIAN SCHOOLS AT SIVAS.

Mr. Perry writes:—

"This normal school for boys, though still, in the size of its students and the subjects taught, elementary in character, is already attracting the attention of the leaders of thought in Sivas; and all who appreciate the matter of education, especially our recent Vale Abeddin Pasha, by repeated inquiry and encouragement, urge us to push forward this work of popular and Christian education. A wealthy Armenian of Sivas in a recent conversation, alluding to the fact that the Gregorian Armenians of Sivas who ten years ago paid for schools less than \$440 per annum, now pay more than \$2,640 annually, said to the missionary, 'You showed us a picture, and looking upon it we began to see that it was very beautiful, whereupon we took it to our bosoms, and have been cherishing it ever since.' The picture thus cherished has certainly been attended with some good results, for during the past ten years their schools have increased from four to thirteen, their scholars from five hundred to fifteen hundred, their girls' schools from zero to three, with as many hundred scholars; and their course of study has been much improved. A new and extensive building is to be

erected this year to accommodate their increasing number of students."

#### ANGORA AND ISTANOS.

Dr. Farnsworth, of Cesarea, reports under date of June 13, a visit paid to several out-stations:—

"We spent two weeks in Angora. The work there seems to be making substantial progress. The Protestant community now numbers fifty souls. The school has more than fifty pupils. The teacher needs a good sister with her to act as Bible reader, going from house to house visiting the parents of the school children, and others. It is of great importance that we reach the homes of this most bigoted Papal city. The congregations were attentive, and the second Sabbath the Lord's Supper was solemnized. Some fourteen persons, including the English vice-consul and an English merchant doing business here, joined in the exercise. It is hoped that there are others, residents of Angora, who are worthy to be admitted to church-fellowship, but such must be admitted as members of the Istanos church, and it was thought best that they wait a little longer. It is a great cause for gratitude that our English friends here give us both moral and material aid. Evidently Armenians, Greeks, and Pa-pists look upon Protestants with less of contempt than they did one year ago."

"I cannot tell you how much we enjoyed the thirteen days that we spent at Istanos. The ordinary congregation is about three hundred. The simplicity, earnestness, piety, and self-reliance of the people is unsurpassed by anything I have seen in Turkey. The growth of the church and community is rapid and yet healthy. They have in their schools about 150 pupils. They hope soon to open a girls' school. The tuition received from the pupils pays the salary of two of the teachers."

"We had a most delightful examination of the upper or high-school, taught by a member of our station or theological training class. It numbered about sixty pupils. Not only did the whole Protestant community seem greatly interested in the exercises, but the Kaimakam, or governor of the district, the judge, and a distinguished

Turkish official who is inspector of the courts of justice for the whole vilayet, were present, listening quietly for three long hours. The latter made a neat little speech, expressing surprise at the progress made, and urging that they improve their opportunities. Let those who think that the condition of the Rayahs, or nominal Christians of Turkey, is no better than formerly, recall the fact that, according to Hamilton, in his *Researches in Asia Minor*, in 1835, the Greeks in the vicinity of Cesarea and some other places, encouraged by the favors granted by the great Mahmud, were just beginning to open schools. Compare those times with the present, when, everywhere, the Turkish Government honor our schools, as illustrated in this instance."

#### PERIL FROM THE CIRCASSIANS.

MR. PARSONS, of Nicomedia, while on a tour writes thus from Adabazar, June 30:—

"I did not think it prudent to continue this year's touring as I set out in March, so, on returning from Annual Meeting, I began to look for a suitable horse. The problem was to find an animal which could take me and not be taken by the Circassians. I found one which I hope will do; cost but \$17.60. Thus far it has taken me and not been taken from me. We (Garabet and his lame nag and I) left home last week Friday morning, looked in upon the school and work of the station-class pupil in Ovajuk, scattered some good seed in Karatepe, and reached Arslanbeg the same day—the longest and thus far one of the hottest days of the year. We found the teacher very much encouraged. Twenty-five dollars from the Famine Fund judiciously expended had opened the hearts and homes of a large number of

the poor people, and effectually shut the mouths of opposers.

"We were told that the road by which we came was passable only in large armed companies, or with a guard. The next stopping place was Ichme, a town of 100 Turkish and 120 Greek houses, beautifully situated on the north side of Lake Sabanja. One can easily believe it to be the site of the favorite villa of the mother of Constantine. The place suffered from the earthquakes of a year ago; forty houses were destroyed and twenty-five lives lost. The people were surprised that we had come unmolested through the intermediate Circassian settlements. We were told that in the next village there were 'fifteen families of Protestants.' We saw what appeared to us something inviting and hopeful in those by whom this information was given. We reached Sara Doghan at sunset. The next morning the priests advertised our arrival by warning the people to have nothing to do with us. The whole day we were crowded with visitors. There are a few enlightened men, but none thoroughly awakened; none yet ready to bear persecution for Christ's sake. The desire for instruction is hearty and demonstrative.

"There is an abundant harvest in prospect of all sorts of crops. The silk business has been more than usually successful. The Circassians go on unrebuked and unchecked. One of the brothers here can point out the man who stole in open day his oxen. A brother in Tamluk was nearly beaten to death last week because he manifested reluctance in giving to his Circassian neighbors his only yoke of oxen. Garabet called my attention to the fact that the old much traveled road leading to Nicomedia through the Circassian settlements was nearly hidden by the over-growing of grass!"

#### GLEANINGS FROM LETTERS.

— It is proposed to dispose of the four recent graduates of the Theological Seminary something as follows: *Ngumba* to go to a place near here, Adams, where he

has gained the people's interest by holding Sunday services during his course of study in the seminary; *Umabuda* to be Mr. Bridgman's associate, and the two

make in turn frequent visits to Umtwami, until the latter place can be provided for; *Elisha* to remain for the present at his own home, where work abounds, as he is far away from a station; and *John Pohleni*, to remain here, subject to Mr. Pinkerton's call, when he may require men to accompany him to Umzila's kingdom.—*C. W. Kilbon, Amanzimtote, So. Africa.*

—The Bulgarian Evangelical Society had a very good meeting in Samokov, just following our annual meeting. The members have received new courage, and we hope will be able to go on with new life and power. The society is not yet mature and strong, but it is a good auxiliary to our work.—*George D. Marsh, Philippopolis, Eastern Roumelia.*

—Our Sivas schools are daily increasing, and our Sabbath-school is already larger than we can accommodate, either with seating-room or with teachers. We are in great need of a good pastor, and yet we continually hear of some of our best-trained Armenian young men leaving for America.—*A. W. Hubbard, Sivas, Western Turkey.*

—The number of deaths from the famine has already been considerable. In one little village where there are seventy-eight survivors the names of seven were given me who had died within a few weeks. In another village where I stopped, and where there are one hundred and twenty-five survivors, twelve have died—nine of them during the two weeks I spent in that region. Of these, two perished on the mountain when bringing grain for the government. From a larger village with about three hundred survivors the head

man assured me over forty had died. A policeman who had just come from Janar told me he saw six bodies on the way. Two of my canvassers in going from one village to another saw two who had perished by the way, and two others so weak that men from the village were carrying them to their houses. In Bashkala itself, a place of three hundred to four hundred houses, which I left the committee to canvass after my departure, five died in one night—four of them of starvation, and there is reason to fear that the mortality has but just begun. Many here had a little grain till now, but it is gone. Hundreds have been gradually destroying their health by improper food, until in some villages the canvassers told me they were nearly all sick. Many have lived for weeks on the flesh of animals which have died of themselves. Roots dug out of the ground, straw, grass seed, a kind of chalky stone, and the hulls of flax seeds out of which the oil has been pressed, are all used for bread. Those who live on such improper diet are subject to dysentery, and after a time dropsy sets in. "When once their faces swell," said one of the most intelligent men of the plain, "we know there is no hope of their recovery." —*Henry S. Barnum, Van, Eastern Turkey.*

—War between Russia and China seems imminent. Twenty thousand Chinamen have invaded Russian territory, north of the Amoor River. The port papers are full of the coming contest. War may keep the missionaries from making long tours into the country, but I do not think it will interfere with our regular work.—*W. S. Ament, Pao-ting-fu, North China.*

## MISSIONS OF OTHER BOARDS.

### THE SCOTCH UNITED PRESBYTERIAN MISSIONS.

In the *Missionary Record* of the U. P. Church we find this summary of its missionary work:—

"We have nine missions, where there are forty-nine ordained European mis-

sionaries, six European medical missionaries, four European male teachers, and ten European female teachers; twelve ordained native missionaries, seventy-five native catechists or evangelists, 157 schoolmasters, twenty-two native female teachers, and nine other agents;—or, in all, 344

educated laborers, doing their respective work, in 63 principal stations and 147 out-stations; with 9,187 communicants, and 1,885 inquirers; and in 174 week-day schools, with 9,696 pupils.

"This summary is easily read. Its meaning is not so easily realized. It embodies the work of faith, and labor of love, and patience of hope, in varying climes, and through changing circumstances. The simple record is as the joy of harvest to many. They can remember the first laborers who went forth with the precious seed. The handful of corn in Jamaica, Trinidad, Calabar, Caffraria, Spain, India, China, and Japan, is shaking like Lebanon."

#### THE FREE ITALIAN CHURCH.

THE Ninth Annual Report of the Free Christian Church in Italy speaks of the past year as the best in the history of the church. The funds for the maintenance of this evangelical agency now come almost entirely from Great Britain. The following are the statistics of the church:—

"Fifteen ordained ministers, 15 evangelists, 49 elders, 67 deacons, 11 deaconesses, 1,800 communicants, 265 catechumens, 724 Sabbath-school children, 1,328 pupils in our day and night schools, 21 teachers in the day schools, 1,593 regular hearers of the Gospel, 1,261 additional occasional hearers at each service, 36 churches (large and small), and 35 out-stations more or less frequently visited. The contributions of the churches last year, for evangelization alone, amounted to 1,855 francs, while for all other objects the sum collected was 12,223 francs."

It is to be hoped that very soon this Free Italian Church may justify its name and make itself truly indigenous by doing more towards self-support. Its accounts show that the contributions on the ground for all objects were nearly eight per cent. of the expenditures.

#### AMERICAN BAPTIST MISSIONARY UNION.

##### THE TELOOGOOS.

THE August number of *The Helping Hand* contains the following late reports from the Teloogoo Mission:—

"Rev. W. B. Boggs writes from Ongole, April 25. He says that on the previous Sabbath it was his privilege to baptize one hundred and eighty-seven persons, making one thousand two hundred and ninety-five baptized in the Ongole field since January 1. It has for some time been thought desirable that separate churches should be organized in important places, where the number of the disciples would justify the course; and it was also thought that other of the native preachers besides the seven who had been ordained were worthy of full recognition as ministers of the gospel. Accordingly, on the 14th of April, a council was convened for the examination of candidates, as a result of which twenty-four of the most experienced and successful preachers were ordained to the gospel ministry. It was an occasion of the deepest interest, and it is hoped will result in still more abundant fruit.

"Mr. Boggs reports in the seminary at Ramapatam eighty Ongole students, and fifty-seven women studying with their husbands.

"Rev. J. E. Clough reports an evangelistic tour of two months' duration, in which he visited ninety-eight villages, and saw delegates from about a hundred more. He visited twenty of the village schools, married thirteen couples, and baptized in twenty-eight different places one thousand and sixty-eight persons. He says: 'I never had such a hearing by all classes before. In some places, as many as a thousand came out and listened to me attentively for an hour.' In several of the villages visited there were some cases of declension, and eighteen were excluded from the churches. In all the other villages there was evidence of the need of more teachers and preachers; yet, with the exceptions referred to, as soon as errors were pointed out and explained, the Christians renounced them gladly, and seemed to turn with the whole heart to Jesus. Mr. Clough says: 'On the whole, I fully believe that the great mass of converts are living as well as they know; and after we are able to teach them more fully, and give them pastors, they will become strong men and women in Christ Jesus.' In five different villages, the idols, numbering about a hundred, were all given to

Mr. Clough. Generally, the Christians and their religion are respected ; but in three or four places the persecution is very annoying. False charges are gotten up : they are accused of stealing, or forged

notes of hand are written out, etc. ; and, the charges being sustained by false witnesses, they are compelled to go to jail, or pay pretended debts which they do not owe."

## MISCELLANY.

### THE QUEEN OF MADAGASCAR.

In the last number of the *Missionary Herald* reference was made to the dedication of the new Palace Church at the capital of Madagascar. The following was the Queen's proclamation, read as part of the services on that occasion : —

" By the power of God, and the grace of the Lord Jesus Christ, I, Ranavalona, Queen, Ruler of Madagascar, laid the foundation-stone of this stone house of prayer, on July 20, in the year of Jesus Christ our Lord, 1869, to be a house of prayer, and praise, and service to God, the King of kings and Lord of lords, according to the words of Sacred Scripture, in the name of Jesus Christ, our Lord, who died for the sins of all people, and rose again for the justification and salvation of all who believe in and love Him.

" Therefore, no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine for ever and ever ; for if any one destroy this house of prayer to God which I build, then he cannot be sovereign in this my land of Madagascar.

" In proof thereof, I herewith sign my name with my own hand, and affix the seal of my kingdom.

(Signed) " RANAVALOMANJAKA,  
Queen of Madagascar."

During the dedicatory services the Prime Minister, while saying that he "wished to appear as a simple member of the Palace Church, and not in his official capacity," gave an account of the way in which the Queen had been led to the acceptance of Christian truth. The following summary of the Minister's address is from the *Nonconformist* : —

" ' It was not through any human instrumentality,' said the speaker, ' that the Queen first became a Christian, but

through the influence of the Word of God, blessed be the Holy Spirit ; and I will show you the very Bible by which she was led to believe.' He then took from a table in front of the Queen a not very clean copy of the Bible, printed by the British and Foreign Bible Society in 1865, and holding it up said, ' This Bible was in the house of Rasoherina (the Queen who succeeded Radama II., and preceded the present Queen), and was considered of no importance. It received no honor of any kind, and whoever had any time to spare might take it up and spell through a verse or two and put it down again. When Rasoherina died, the present Queen remained within the palace, as is customary at a time of mourning, and she took up this Bible and read it, and as she had then a good deal of leisure at this time of sorrow, she read in it frequently ; that very Bible,' he said, holding it up again, ' was blessed by the Spirit of God to change the mind of the Queen and make her love the praying, and the word in Isaiah iv. 11 was accomplished, which says, " So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. " '

" Soon after, the Queen sent for the three eldest officers and told them that she was convinced that there must be a God who made the heavens and the earth, and she was going to pray to Him. The three old heathen officers thanked her, and said it was good ; but, added the speaker, their faces were very doleful.

" Some of the pastors were sent for, and regular instruction in Christianity was given to the Queen and Prime Minister, and a service commenced on Sundays within the palace, attended by Her Majesty and a few of her slaves and children ;

and that was the beginning of the Palace Church and congregation for which the present stone building had been erected.

"The day before the coronation," said the Prime Minister, "my friend, Mr. Cameron, and I were talking about the canopy under which the Queen would sit on the Andohalo Plain, and he suggested that as the Queen now believed the Bible to be the Word of God, it would be well to have some text from it put upon the canopy when she appeared before the people." The Queen was much pleased at the suggestion, and the words, "Glory to God in the highest, and on earth peace, good will towards men," were placed in large letters round the canopy, and a copy of the Bible was put on the table beside the Queen. Soon after the Queen and Prime Minister were baptized by Andriambelo, and after four months' probation and instruction partook of the Lord's Supper. Then followed the burning of the idols, and the great increase of professing Christians; other members then joined the Palace Church, and they had gone on step by step, and now they had met to dedicate the new stone house which they had built.

"Nothing could be more admirable than the modest way in which the Prime Minister read the statement, of which the above is but the barest abstract, and to those of us who were privileged to listen to it amidst all its peculiar surroundings, it was a delight indeed, and awakened heartfelt thanksgivings to Him who had wrought such wonders of grace."

#### INTEMPERANCE IN JAPAN.

STATEMENTS are frequently made in public prints and in lectures concerning the morality of the Japanese, and some have gone so far as to assert that the people of that empire need no instruction from Christian nations in matters of temperance and virtue. A private letter from Rev. Mr. Cary, of Okayama, addressed to his friends in this country, describes a fête day in that city, and brings sad evidence of the moral corruption of the people. He says:—

"From what I had seen before at religious and other festivals, I had looked

for a drunken time, but as the afternoon wore on, and I had seen only a few intoxicated persons, it seemed as if this was to be a notable exception. But my rejoicing was premature, for after the games the people had time to sit down in the fields or on the mountain side for their lunch. Just after sunset I stood where I could see those who came down from the mountain. Though I had before seen something of drunkenness in Japan, this surpassed anything I had previously witnessed. Intoxicated women playing musical instruments came staggering down the streets; intoxicated men sang, danced, and embraced each other; drunken *jinrikisha-men* pulled drunken passengers whose heads swung back and forth as the wheels were dragged over rocks and gutters. Fortunately the Japanese do not often seem to be excited by their *saké* to violent deeds, and its effects are shown mostly in boisterous and disgraceful conduct.

"I am aware that some things contained in this letter do not coincide with the statements of a popular lecturer who a few months since gave to an American audience the impression that intemperance is unknown in Japan. Nevertheless, I do not change what I have written, but am ready to stand by it. Before coming to Japan I heard the same lecturer make the same statements, and, on reaching Yokohama, repeated them to a gentleman who would be considered by every one, from his well-known reputation, his long residence in the country, and his peculiar opportunities for observation, as being as competent as any foreigner in Japan to give an intelligent verdict upon such a matter. He told me that most of the drinking was done in the evening at the homes, and that by twelve o'clock every night, probably one half of the native population of Yokohama was intoxicated. Since then I have had similar and even higher estimates from Japanese sources. I have never repeated the lecturer's statements to Japanese friends without its exciting their merriment.

"It is not pleasant to contradict any person's words in this manner, and I do so only because I believe that they are doing harm. I am always ready to praise

whatever of good I find in the character of this people, but I do not believe that they are so perfect that Christian morality is not needed here. That my evidence upon the subject of intemperance may not stand alone, I quote from the only two original English books on Japan which I have at hand. As the authors are neither missionaries nor missionary-haters, they may, perhaps, be considered as unprejudiced. Mr. W. E. Griffis, in what is perhaps the best recent description of Japan, says of a religious festival: 'It was a scene of wild mirth, drunkenness, and paganism.'<sup>1</sup> Sir Rutherford Alcock, in answer to a statement quoted to him that the Japanese are perfectly ignorant of alcohol, writes: 'There may be a difference of opinion as to what constitutes alcohol, but *sake* seems to me an excellent imitation, and if it is meant that the Japanese are innocent of intoxication, a noisy, dangerous, pugnacious intoxication, I am sorry truth compels me to say that there never was an assertion of fact more signally refuted by practice.' Elsewhere he says: 'In the vice of intemperance the Japanese have nothing to learn from foreigners. . . . They are as much given to drunkenness as any of the northern races of Europe, as quarrelsome as the worst, and far more dangerous.'<sup>2</sup>

If Alcock seems to have seen more violence arising from intemperance than I have observed, it may be largely owing to the time of which he wrote, when the military class always wore swords, when there was much hatred shown to foreigners, and when the whole country was in commotion. This testimony of Sir Rutherford Alcock is the more important because his residence was in the same city as that of the lecturer.

Though Bayard Taylor's work on Japan, contained in Scribner's 'Illustrated Library of Travel,' is only a compilation, he quotes directly from M. Humbert, as follows: 'The immoderate use of their national drink frequently gives rise to serious disorders. I myself saw more than one case of delirium tremens.'<sup>3</sup>

"There are many more things which I might say on this subject, but I refrain. When, however, hardly a day passes without one or more drunken men stumbling into our yard, when, while I am now writing, I hear the shouts of a company of carousers on the hill back of the house, I cannot but feel that the lecturer has given an utterly wrong impression. And not on this point only, but on others. I am too often aroused by midnight shouts, too often see the most disgusting conduct, to believe that rowdyism is unknown here; in the lecturer's own city of Tokio, during a single half day, I saw too many galled and bleeding horses, whose constant ill treatment has called out the protests of the foreign newspapers, to believe that the Japanese are always humane in their treatment of animals. Moreover, when I think of things which cannot be mentioned here, but which force themselves upon the attention of every one who spends any time in this country, and especially upon those who are forced to see the temptations and frequent falls of those whom they are trying to lead out from this mass of corruption, I cannot bring my standard of what should be considered morality so low as to praise that of the people about me. Therefore my testimony must be satisfied to rest at variance with that of the lecturer, while I, with every other foreigner in the country whom I have heard speak about it, am left to wonder how a professor of natural science, who should seek to be exact in every statement, can say and write many of the things which he does."

#### WOMAN'S INFLUENCE IN INDIA.

REV. DR. SHOOLBRED has a paper in the United Presbyterian *Missionary Record* for June, on Zenana missions. After speaking of the degradation of woman, he gives the following striking illustration of her power: —

"In the family arrangements, too, which keep not the girls only, but the boys as well, in the zenana, until of nearly marriageable age, the women of India find a powerful lever by which to exert their in-

<sup>1</sup> *The Mikado's Empire*, p. 525.

<sup>2</sup> *Three Years in Japan*. Harper's edition, vol. I., pp. 123, 185.

<sup>3</sup> Page 146.

fluence on the social and religious conditions of the whole community. Living much more in the society of their mothers than of their fathers, the influence of the former, in moulding their thoughts and habits, is vastly greater than that of the latter. It thus happens, that much of the progress made towards truth and right religious views by one generation of the men is lost to the succeeding generation. It is buried in the zenana, and the rising race is sent out into the world with all the old superstitions and faith in their false gods, instilled and engrained into their minds by the mighty influence of their mothers' teaching and example.

"True of the cities and large towns of India, this, to a greater or less degree, is true also of its country districts and villages. The staunch conservatism and obstructiveness of their womankind have been pleaded again and again, by the men of village communities, as a reason why, while themselves convinced of the truth of Christianity and ready to embrace it, they did not dare to take the final step. An incident which occurred in one large village, about two years ago, may serve as an illustration of several of the same kind. It was a large village among the hills, which for years I had visited many a time; and where the gospel, inculcated line upon line and precept upon precept, had been brought to bear on the hearts and consciences of the people. In the prospect of leaving India, on furlough for Scotland, I had addressed them with more than usual earnestness. Recalling how many times the Gospel of Salvation had been faithfully preached to them, I sadly added, 'But where are the fruits? You remain idolaters as you were before.' Up rose the gray-bearded patel, or headman, and said earnestly, with upraised protesting hand: 'No, Sahib, we are not idolaters, we worship our stone gods no more.' 'So you say,' rejoined I, 'but where are the proofs?' 'Follow me,' said the patel, 'and see for yourself.' Followed by myself and all the villagers, he led the way to a stone platform outside the village, where, as I had used to pass in former years, I had seen their *pantheon* of some sixty to eighty mis-shapen bits of stone.

These, liberally plastered over with red pigment and oil, and breathed upon by a Brahman's blessing, were the gods they and their fathers had worshiped. These I had seen propitiated with fresh libations of oil and glue (clarified butter), and regaled with incense smoking on earthenware censers before them, while the officiating *bhoppa*, or priest, carefully brushed away every polluting speck of dust from their sacred if stony persons, and kept their platform 'clean as a new pin,' to use a Scotch housewife's expressive phrase. Now all was changed. No fresh libations had been poured on the stone gods for months; and the old layers of saudur and oil, cracked by the heat, were peeling off in long flakes. No fresh incense had been burned before them, and the earthenware censers lay in fragments, scattered all over the place. No careful hand of *bhoppa* had swept the platform, or kept the sacred persons of this mimic Olympus from pollution. Over all withered leaves from the overhanging *banyan* tree, and dust and débris of all kinds, were thickly scattered. It was a scene of desolation and desertion. Pointing to the desecrated and deserted idols, the patel resumed: 'You see, Sahib, that what I told you is true. We believe in and worship these gods no more.' 'So far,' said I, 'you have done well, but it is not enough to reject the false; you must crown your act by acknowledging the true God, and Jesus Christ the Divine Saviour whom He has sent.' 'Sahib,' was the reply, 'we men are ready to confess Christ and become Christians to-morrow, if our women will only withdraw their opposition and consent. But they oppose this with all their might. Teach them and get them to withdraw their opposition, and in a body we will embrace the faith of Christ.' So spoke the gray-headed patel, and his words were taken up and reechoed by all the men of the village. Such is the cry coming from many a village and hamlet, as from not a few Hindoo homes in towns and city. 'Teach our women, and get them to withdraw their opposition.' And till that cry is fittingly responded to, and an effort worthy of the purer and nobler faith we profess made to flush the light of

gospel truth in upon zenana darkness, in vain will we look for the rapid spread of Christianity, or for the advent of that time when whole communities shall be born in a day."

— AMERICAN MISSIONARIES AMONG BULGARIANS.

AN English nobleman, the Marquis of Bath, has recently issued a volume entitled *Observations on Bulgarian Affairs*, which embodies the fruits of much personal observation in what was once European Turkey. Referring to our missionaries he says: —

" If the [Bulgarian] nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and devotional influence and example of a small and devoted company of American missionaries, who abandoned homes in their own land for the purpose of promoting the welfare of an uncared-for and oppressed people — alone of all the missionary bodies regardless of the political influence of their own country, or of the interests of any particular sect. If the list of their converts is not a large one — and perhaps it is well that it should be small — their work in raising the moral tone of the nation, and in aiding the re-generation of its ancient church, will not have been less important.

" The American missionaries have contributed in no small degree to foster the spirit of toleration among the Bulgarian people. Carefully abstaining from any interference in political questions, they have thrown no impediment in the way of their converts joining the patriotic movement, which numbers some of them among its leaders. They have aroused the jealousy

and excited the suspicions of no political party. In the darkest times of Turkish rule they relieved the needy and succored the oppressed. No religious test has been imposed on admission into their schools ; and there is hardly a town in Bulgaria where persons are not to be found who owe to them the advantages of a superior education. The result of their teaching has permeated all Bulgarian society, and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

FACTS ABOUT THE JEWS.

THERE are from ten millions to twelve millions of Jews scattered throughout the world, — nearly 3,000,000 in the Russian dominions ; nearly 1,000,000 in the Austrian empire ; large numbers all over the German empire ; about 700,000 on the northern coast of Africa ; about three quarters of a million in the United States of America ; about 120,000 in all France ; about a quarter of a million in Abyssinia, called Falashas ; large numbers scattered over the three Presidencies of India ; a few in China ; great numbers in Turkey ; only about 30,000 or 40,000 in Palestine, though there are no less than 80,000 in Constantinople, and only about 20,000 in Italy.

In Great Britain we have about 80,000, half of whom are in London. The 40,000 Jews in London are as representative, and perhaps more so, than any other equal number anywhere. Here there are Jews constantly moving from and to almost every part of the world. Amongst the London Jews there are the extremes of wealth and poverty. — *Rev. J. Wilkinson.*

Notes of the Month.

SPECIAL TOPICS FOR PRAYER.

For the new missionaries just gone and to go, that they may have strength and wisdom.

For our missionaries who are in any peril, especially those in Turkey, that they may be defended from harm.

Continued prayer for the famine-stricken people of Eastern Turkey and Persia (pages 351 and 355).

## ARRIVALS.

July 3. At Constantinople, Mrs. Margaret E. Byington, Miss Sophia Crawford, and Mr. Charles W. Riggs.

## DEPARTURES.

August 7. From New York, Rev. W. W. Bagster and Rev. W. H. Sanders, for Liverpool, on their way, *via* Lisbon, to West Central Africa.

## DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see August *Herald*,

\$2,738 11

## DONATIONS RECEIVED IN JULY.

## MAINE.

## Cumberland county.

Portland, St. Lawrence St. ch. 13.16;  
State St. ch. in part, 250; ad Par-  
ish ch. (of wh. 100) from W. W.  
Thomas, to const. Mrs. ESTHER G.  
DICKINSON, H. M., 150; Willi-  
ton Cong. ch. and so. to const.  
Rev. FRANK E. CLARK, H. M. 50;  
High St. Cong. ch. and so. 200;

663 16

## Kennebec county.

Winslow, Cong. ch. and so.  
Lincoln, Cong. and Sagadahoc counties.

18 70

## Penobscot county.

Bangor, 1st Cong. ch. and so.  
Brewer, 1st Cong. ch. and so.

25 50

5 00—30 50

## Piscataquis county.

Garland, Cong. ch. and so.

6 00

## Union Conf. of Churches.

Hiram, Cong. ch. and so.

3 50

Waterford, A friend, 2; for deceased  
friend, 3;

5 00—8 50

## Washington county.

Machias, Centre St. Cong. ch. and  
so. 9; "Machias," 10;

19 00

733 86

## NEW HAMPSHIRE.

## Cheshire co. Conf. of Ch's. George

Kingbury, Tr.

Fitzwilliam, L. Mrs. C. E. Gowen, in  
memory of her mother,

10 00

Jaffrey, First Cong. ch. and so.

15 36

Kenneb., First Cong. ch. and so. 25;

A friend in Second ch. 30;

75 00

Swanzey, Cong. ch. and so.

12 50—112 86

## Grafton county.

Orfordville, Cong. ch. and so.

5 00

## Hillsboro co. Conf. of Ch's. George

Swain, Tr.

Amherst, Cong. ch. and so.

20 67

Albion, Timothy Hodgetman,

2 00

Manchester, C. B. Southworth,

25 00

Millford, Cong. ch. and so.

13 16

Nashua, First Cong. ch. and so.

58 89

Wilton, Cong. ch. and so.

63 00—154 73

## Merrimack county Aux. Society.

Concord, So. Cong. ch. and so.

91 53

Hooksett, Union Cong. ch. and so.

7 36—98 89

## Rockingham county.

Exeter, "A thank-offering,"

30 00

Greenland, Cong. ch. and so.

28 10

New Market, T. H. Wiswall,

10 00—108 10

509 57

## VERMONT.

## Bennington county.

Bennington, A friend, for Africa,

100 00

No. Bennington, Cong. ch. and so.

26 32—126 32

## Franklin co. Aux. Soc. C. B. Swift, Tr.

St. Albans, First Cong. ch. and so.

100 00

## Grand Isle county.

So. Hero and Grand Isle, Cong. ch.

22 00

and so.

## Lamoille county.

Johnson, Cong. ch. and so 16 00

## Orleans county.

Greensboro, Cong. ch. and so. 10.55;

Rev. Moses Fatten and Family, 25.00;

Newport, Cong. ch. and so. 10 65—45 93

## Rutland county.

Rutland, Henry W. Porter, H. H. 5 00

## Windham county.

Aux. Soc. Thompson, Tr. 31 00

Battleboro, Central ch. and so. m. c. 22.77; "H." 3; Central ch. m. c. 21.50;

Windsor county.

Hartford, Second Cong. ch. and so. 31 00

393 52

## MASSACHUSETTS.

## Barnstable county.

Falmouth, First ch. m. c. 21 00

North Truro, Joanna Paine, 7 00—28 00

## Berkshire county.

Lanesboro', Cong. ch. and so. 12 00

Pittsfield, First ch. and so. 10 00

Richmond, Cong. ch. and so. 10 00

So. Egremont, First Cong. ch. and so. 30 00

Stockbridge, Cong. ch. and so. 20 92

West Stockbridge, Village Cong. ch. and so. 30 80

Williamstown, First Cong. ch. and so. 30 80

50; College ch. 265.45; 315 45—63.31

Bristol county.

Taunton, Union ch. and so. 24 65

Brookfield Ass'n. William Hyde, Tr.

Gilbertville, Cong. ch. and so. to const. ALFRED H. RICHARDSON,

H. M. 115 00

Essex county.

Andover, So. Cong. ch. and so. 400 00

Lawrence, South Cong. ch. and so. 16 70

Methuen, First Cong. ch. m. c. 61 36

Salem, Crombie St. ch. and so. 120 00—604 06

Haverhill, North Cong. ch. Albert Wentworth, 100 00

Newbury, First Cong. ch. and so. 35; m. c. 12.00; 47 00—147 00

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.

Beverly, Dame St. ch. and so. 166.45;

do. m. c. 11.21; 177 46

Ipswich, South ch. and so. 50 00

Lynn, Central ch. and so. 45 00

Lynnfield, Second Cong. ch. and so. 2 00—274 46

Franklin co. Aux. Society. Albert M. Gleason, Tr.

Ashfield, Mrs. Abigail Warren, to const. EDWIN SEARS, H. M. 100 00

Charlemont, First Cong. ch. and so. 13 00

South Deerfield, A friend, 5 00—118 00

Hampden co. Aux. Society. Charles Marsh, Tr.

Chicopee, Third ch. and so. 12 00

Holyoke, ad ch. and so. 66 47

CONNECTICUT.		
Fairfield county.		
Bridgeport, First Cong. ch. and so.	298	47
Georgetown, Cong. ch. and so.	6	61
Ridgefield, First Cong. ch. and so.		
ms. c.	39	00
Southport, Cong. ch. and so.	266	29
Stamford, A member of First Presb.		
ch.	600	00
Wilton, Cong. ch. and so. m. c.	6	41-1,316 78
Hartford county.	E. W. Parsons, Tr.	
East Hartford, Cong. ch. and so.	26	00
Enfield, First Cong. ch. and so.	50	00
Farmington, First Cong. ch. and so.	73	73
Hartford, Centre ch. m. c. 13-40;		
Asylum Hill Cong. ch. 12-50;		
Windsor Ave. ch. 26;	161	66
New Britain, So. Cong. ch. six mos.		
ending June 30th; 239-42; do-		
special, 5;	244	43
Poquonock, Cong. ch. and so.	25	90
West Hartford, Lucy V. Ellsworth,	50	00
Windsor, Cong. ch. and so.	54	65-648 35
Litchfield co.	G. C. Woodruff, Tr.	
Colebrook, Cong. ch. and so.	19	15
Norfolk, Cong. ch. and so.	122	00
Salisbury, Cong. ch. and so.	80	68
Thomaston, Cong. ch. and so.	43	95
West Winsted, First Cong. ch. and so.	51	71
Winsted, First Cong. ch. and so.	42	49-359 98
Middlesex co.	E. C. Hungerford, Tr.	
East Hampton, Cong. ch. and so. to		
const. Mrs. CAROLINE F. WAITE,		
H. M.	102	00
New Haven co.	F. T. Jarman, Agent.	
Ansonia, First Cong. ch. and so.	31	33
Guilford, First Cong. ch. and so.	21	00
Madison, Cong. ch. 4-5; m. c. 13-15; 18	00	
Meriden, First Cong. ch. and so.	59	00
New Haven, First ch. m. c. 5-86;		
Third ch. 23-64; North ch. m. c.		
5-90; Davenport ch. 8-36;	43	76
Seymour, Cong. ch. and so.	16	00-179 09
New London co.	L. A. Hyde and L. C.	
Learned, Tr.		
Lisbon, Cong. ch. and so.	4	07
New London, First ch. of Christ,		
m. c. 30-31; Second Cong. ch. and		
so. (of wh. Trust Estate of Henry		
P. Haven, 500), 1,410-56;	1,440	87
Norwich, Broadway ch. and so.	300	00-1,744 94
Tolland county.	E. C. Chapman, Tr.	
Gilead, Mr. and Mrs. T. L. Brown,	5	00
Somers, Cong. ch. and so.	37	40
Talcottville, Cong. ch. and so. to		
const. ASA W. WHITNEY, Mrs.		
T. L. DAY, and Mrs. C. A. JANES,		
H. M.	375	00-307 40
Windham county.		
Pomfret, First Cong. ch. and so.	105	22
Woodstock, First Cong. ch. and so.	34	39-139 61
*	4,698	16
NEW YORK.		
Brooklyn, Bedford Cong. ch.	19	15
Buffalo, Westminster Presb. ch.	10	00
Carbriis, Cong. ch. and so.	25	00
Champion, Cong. ch. and so. m. c.	3	25
Churchville, Union Cong. ch.	45	88
Clifton Springs, Rev. W. W. Warner,	19	75
Hancock, Cong. ch. and so.	10	00
Jamestown, DANIEL HUDSON, to const.		
himself and GEO. W. ALDRICH, H.		
M.:	250	00
Madison, Cong. ch. and so.	7	75
New York, Geo. G. Williams,	100	00
Norwood, Cong. ch. and so.	35	00
Sherburne, First Cong. ch. and so.	307	63
South Brookfield, Mrs. A. Oliney,	90	00
Syracuse, Rev. John C. Holbrook,	20	00
West Bloomfield, Cong. ch. and so.	82	35-833 55
<i>Legacies.</i> — Argyle, Mary W. Noble,		
by C. F. Noble, Ex't,	100	00
Orient, Mrs. Catharine B. Young, by		
Sarah B. Aikman, Ex't,	300	00-300 00
NEW JERSEY.		
Lakewood, Presb. ch. m. c.	1,133	55
	5	40



## FOR YOUNG PEOPLE.

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### A PICTURE THAT MADE A MISSIONARY.

THERE has seldom been given a better illustration of the influence of pictures than is afforded by a story which accompanies the engraving on this page. We hope that all young people read the extract from the speech of Rev. Mr. Richardson, of Madagascar, printed in the *Missionary Herald* for July, in which he said that when he was a boy, only seven years of age, he saw a picture in the *Juvenile Missionary Magazine*, representing the martyrdom of Christians in Madagascar by throwing them from a high rock to the plain below. The picture, with its story, impressed the lad so much that he said to his teacher, "Oh! teacher, if ever I am a man I will go and be a missionary there." Seventeen years after this, when he had finished his studies and was ready for service, he said, "Of course I go to Madagascar, because that story made me a missionary." A late number of the *Juvenile Missionary Magazine* has reproduced the picture, and we have here a copy of it. It shows how, in the days of persecution in Madagascar, the Christians were suspended by a rope over a precipice, and after hanging there for a while, the rope was cut, letting the victims fall to meet instant death. Many Christians perished in this way, and others were speared or poisoned. Some of the brightest stories of faithfulness, even unto death, are to be found in the history of the converts in Madagascar. The government of this great island, which has an area somewhat greater than that of England, Scotland, and Ireland combined, was determined to crush out the new religion, and the Queen gave repeated orders that every person found praying or reading



MARTYRS IN MADAGASCAR.

the Bible should be put to death. Notwithstanding all this the number of converts increased, and the Queen's only son, named Rakotondrama, then but seventeen years of age, sided with the Christians. The Prime Minister said to the Queen, "Madam, your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost if your Majesty do not stop the prince in this strange way." But the Queen would not destroy her son. Afterwards the Prime Minister addressed the prince, "Young man, your head must fall, for you show that you also are a Christian." "Yes," he replied, "I am a Christian; and if you will, you may put me to death, for *I must pray*." Although the Prime Minister relented at the time, the persecutions went on until God touched the heart of the present Queen, an account of whose conversion is given among the "Miscellany," in the present number of the *Herald*. There is no longer any outward hindrance in Madagascar to those who would follow Christ, and already there are more than a quarter of million of people who assemble Sabbath by Sabbath in Christian churches.

This picture is interesting as showing how the gospel triumphs over darkness and cruelty. On the very spot here represented, the scene of such bitter hatred to Christians and Christian truth, now stands a church. At a meeting in that church the present Prime Minister, an earnest Christian, is reported as saying: —

"Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father looked at that little girl, and said, 'Take the child away; she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' My father the second time said, 'Take the child away; she is a fool.' She said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.'"

She was accordingly hurled over the rock. It might seem as if that little girl's life availed nothing. She died young, but the witness she gave for Christ was not in vain. If she did nothing more, we can see that the pictured story of that persecution made a missionary, one of the few noble men who are now under God's blessing making Madagascar a Christian land. She may have accomplished more by her early death than she could have done by a long life.

#### AFRICAN PRINCES IN ENGLAND.

Mtesa, the Emperor of Uganda, a territory in the very center of Africa, received Christian missionaries less than four years ago, but he has recently sent three envoys to England, that they might see and report about the country from which the missionaries came. They reached London in April last, and their presence has awakened much interest. The *Juvenile Instructor* of the Church Missionary Society has a picture of the three princes, which is reproduced on the opposite page. Their names are Namkaddi, Kataruba, and Sawaddu, and they are fine-looking fellows. How the sights of England must have surprised them! They had never before seen a building of more than one story in height. Of course they knew nothing of railroads or steamboats; indeed they never saw in their own country so much as a road on which a wagon could pass.

Two things in England are said to have chiefly excited their wonder : first, so many churches with their spires pointing to heaven ; and next, the animals in the London Zoölogical Gardens. Many of these animals, like the elephant and



ENVOYS FROM UGANDA.

the hippopotamus, these men often saw in their wild state, but to find them caged and tamed and kept as a show, was a boundless surprise. These envoys have now returned to their home in Africa. They have had such a kindly

reception in England, having been welcomed by the Queen and by many eminent men, that it is to be hoped they will go back with a story that will convince the Emperor and people of Uganda that the missionaries who are laboring among them came from a wonderful land, and on an errand of love.

What a contrast there is between Africa and a Christian country, like England or the United States! The picture below shows how women are treated in Western Africa. They are only slaves, doing the hardest and roughest work. Men buy them for wives, and he who has the greatest number is most honored.



WOMEN IN AFRICA.

A common price paid for a wife is three cows, a goat, and a little crockery ware, the whole value not exceeding \$20. If the husband dies, his wives belong to his brother, or are transferred like any other property. Where women are so treated of course there can be no home; the children know nothing of kindly care from either father or mother. If these envoys from Uganda should go back and tell of what they had seen in the Christian homes of England, of gentle fathers and mothers and of happy children, it would seem as if the men and women of the "Dark Continent" would listen to the gospel as it is brought them by the missionaries.

Men will not be made pure or happy till their hearts are changed, and nothing can change their hearts except the gospel of the Lord Jesus. The African savages who have seen the wonders of a civilized land cannot say or do anything to help those to whom they return to be better than they now are, only as they convince them that Christ is a mighty Saviour and the Bible a sure guide. Let us hope that the visit of these envoys may lead them to take back this message to Uganda.